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JOURNAL

OF THE

PROCEEDINGS

OF THE

DIOCESAN CONVENTION

OF

SOUTH-CAROLINA.

1841.



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JOURNAL
OF THE PROCEEDINGS
OF THE
FIFTY-SECOND ANNUAL CONVENTION
OF THE
PROTESTANT EPISCOPAL CHURCH,
In South-Carolina:
HELD IN ST. MICHAEL'S CHURCH, CHARLESTON,
ON THE 10th, 11th, 12th, 13th, 15th, and 16th OF FEBRUARY.

1841.

WITH
LISTS OF THE CLERGY AND PARISHES,
THE PAROCHIAL REPORTS, THE NEW CONSTITUTION, CANONS AND RULES OF
ORDER, AND THE STANDING RESOLUTIONS.

CHARLESTON—PRINTED BY A. E. MILLER.
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ALPHABETICAL LIST OF THE CLERGY

BELONGING TO THE PROTESTANT EPISCOPAL CHURCH IN SOUTH-CAROLINA,

MARCH, 1841.

Rt. Rev. CHRISTOPHER E. GADSDEN, D. D., *Bishop of the Diocese,
and Rector of St. Philip's Church, Charleston.*

PRESBYTERS.

The Rev. Jasper Adams, D. D., *residing at Pendleton.*

“ William H. Barnwell, *Rector of St. Peter's Church, Charleston.*

“ John Burke, *residing at Society Hill.*

“ William J. Boone, *Missionary to China.*

“ John B. Campbell, *Assistant Minister of St. Philip's Church,
Charleston.*

“ John W. Chanler, *residing in New-York.*

“ Augustus L. Converse, *Rector of the Church at Claremont.*

“ Francis P. Delavaux, *residing in St. Bartholomew's Parish.*

“ Rodolphus Dickinson, *residing in Massachusetts.*

“ Thomas C. Dupont, *Missionary at St. Stephen's Chapel,
Charleston.*

“ Charles P. Elliott, *Rector of Trinity Church, Society Hill.*

“ Stephen Elliott, sen., *Rector of Prince William's Parish.*

“ Patrick H. Folker, *residing in Spartanburgh.*

“ Andrew Fowler, *Rector of Christ Church Parish.*

“ James H. Fowles, *Rector of St. Bartholomew's Parish.*

“ J. B. Gallagher, *Minister of Prince Frederick's Chapel.*

“ Philip Gadsden, *Rector of St. Paul's Parish, Stono, and St.
Paul's Church, Summerville.*

“ Paul T. Gervais, *residing in Charleston.*

“ Allston Gibbes, *residing in Philadelphia.*

“ Alexander Glennie, *Rector of All-Saints Parish, Waccamaw.*

“ Christian Hanckel, D. D., *Rector of St. Paul's Church, Rad-
cliffeboro', Charleston.*

“ Robt. T. Howard, *Rector of Prince George's Parish, Winyaw.*

The Rev. Richard Johnson, *Rector of St. Matthew's Parish.*

- " Paul T. Keith, *Assistant Minister of St. Michael's Church, Charleston.*
- " Maurice H. Lance, *residing in Charleston.*
- " Charles E. Leverett, *Rector of Trinity Church, Edisto, and St. Stephen's Chapel, Edingsville.*
- " A. W. Marshall, *Missionary at St. John's Chapel, Hampstead.*
- " David McElheran, *Rector of St. Helena Church, St. Helena Island.*
- " Edward Phillips, *Rector of Grace Church, Camden.*
- " Charles C. Pinckney, jr., *Rector of Christ Church, Greenville.*
- " William T. Potter, *Rector of St. Paul's Church, Pendleton.*
- " Peter J. Shand, *Rector of Trinity Church, Columbia.*
- " Paul Trapier, *Rector of St. Michael's Church, Charleston.*
- " Joseph R. Walker, *Rector of St. Helena Parish, Beaufort.*
- " Cranmore Wallace, *Rector of St. John's Parish, Berkley.*
- " Benjamin C. Webb, *Missionary in Prince William's Parish, among the Slave population.*
- " Ulysses M. Wheeler, *residing at Society Hill.*
- " Alsop Woodward, *Rector of St. Luke's Parish.*
- " Thomas J. Young, *Rector of St. John's Parish, Colleton.*

DEACONS.

The Rev. J. Stuart Hanckel, *Minister of St. Andrew's Parish, and Assistant Minister of St. Paul's, Radcliffeboro', Charleston.*

- " Robert Henry, D. D., *residing at Columbia.*
- " F. Beckman Lee, *Missionary at Carlowlville, Alabama.*
- " Arthur Wigfall, *Minister of St. Mark's, Clarendon.*

The following Clergymen residing in the State, entitled to seats, did not attend the Convention:

The Rev. Robert T. Howard.

- " Charles E. Leverett.
- " Peter J. Shand.
- " Joseph R. Walker.

The following Clergymen were admitted to the sittings of the Convention:

The Rev. Daniel Shepard, *of the Diocese of New-York.*

- " Josiah O'Bear, *of the Diocese of Vermont.*

LIST OF PARISHES AND CHURCHES

IN THE DIOCESE OF SOUTH-CAROLINA, WITH THE DATES

OF THEIR FOUNDATION ANNEXED.

<i>St. Philip's</i> (original Church built 1681), Parish 1704.			
<i>St. James's</i>	Parish,	Santee,	1706, April 9.
<i>St. Andrew's</i>	"		1706, Nov. 30.
<i>St. Bartholomew's</i>	"		1706, " "
<i>Christ Church</i>	"		1706, " "
<i>St. James'</i>	"	Goose Creek,	1706, " "
<i>St. John's</i>	"	Berkley,	1706, " "
<i>St. Thomas's and St. Dennis'</i>	"		1706, " "
<i>St. Paul's</i>	"		1706, " "
<i>St. Helena's</i>	"	Beaufort,	1712,
<i>Prince George's</i>	"	Winyaw,	1721,
<i>St. John's</i>	"	Colleton,	1734,
<i>Prince Frederick's</i>	"	1734, Chapel Pedee,	1838.
<i>Prince William's</i>	"		1745.
<i>St. Michael's</i>	"	1751, (Church built 1761).	
<i>St. Stephen's</i>	"		1754.
<i>St. Mark's</i>	"		1757.
<i>All-Saint's</i>	"	Waccamaw,	1767, May 23.
<i>St. Luke's</i>	"		1767, " "
<i>St. Matthew's</i>	"		1768.
<i>St. David's</i>	"	1768, Church Cheraw,	1822.
<i>Church on Edisto Island,</i>			1774.
<i>Claremont Church,</i>	Stateburg,		1788.
<i>St. Helena Church,</i>	St. Helena Island,		
<i>Pineville, the Rocks & Black Oak United Congregations</i> about 1807.			
<i>Grace Church,</i>	Camden,		1808.
<i>St. Paul's</i>	"	Radcliffeboro',	1810.
<i>Trinity</i>	"	Columbia,	1812.
<i>Grace</i>	"	Sullivan's Island,	1817.
<i>St. Paul's</i>	"	Pendleton, about	1821.

<i>Christ</i>	Church,	Greenville,	1825.
<i>St. James'</i>	"	James' Island,	1831.
<i>St. Peter's</i>	"	Charleston,	1833.
<i>Trinity</i>	"	Society Hill,	1833.
<i>Christ</i>	"	Wilton,	1834.
<i>Holy Trinity</i>	"	Grahamville,	1834.
<i>Trinity</i>	"	Edgefield,	1835.

CONGREGATIONS

NOT ENTITLED TO A REPRESENTATION IN THE CONVENTION.

<i>St. Stephen's</i>	Chapel,	Charleston,	1822,	} <i>Mission</i> } <i>Congregations.</i>
<i>St. John's</i>	"	Hampstead,	1839.	
<i>St. John's</i>	Church,	Fairfield,	1839.	

CONGREGATIONS NOW EXTINCT.

<i>St. George's</i>	Parish,	Dorchester,	1717.
<i>St. Peter's</i>			1747.
<i>Coffee Town,</i>			1770.

Several of the Parishes in the above list, have two, some three or four places of worship, but only one Vestry.

MINUTES OF THE CONVENTION.

Charleston, Wednesday, February 10th, 1841.

THIS being the regular day appointed for an Annual Convention of the Protestant Episcopal Church in this Diocese, a number of the Clergy and Laity assembled in St. Michael's Church. The Morning Prayer was read by the Rev. Alexander Glennie, a Sermon was delivered by the Rev. Richard Johnson, and the Communion administered by the Bishop, with the assistance of the Rev'd Messrs. Glennie, Trapier and Keith.

After divine service, the Chair was taken by the Rt. Rev. Bishop, and the Rev. C. Wallace was requested to act temporarily as Secretary. The Roll being called, a quorum was found present. The following Clergymen were in attendance :

The Rt. Rev'd C. E. GADSDEN, D. D.

The Rev. W. H. Barnwell,

The Rev. R. Johnson,

" J. B. Campbell,

" P. T. Keith,

" A. L. Converse,

" M. H. Lance,

" T. C. Dupont,

" A. W. Marshall,

" C. P. Elliott,

" D. McElheran,

" A. Fowler,

" E. Phillips,

" J. H. Fowles,

" C. C. Pinckney,

" P. Gadsden,

" W. T. Potter,

" J. B. Gallagher,

" P. Trapier,

" P. T. Gervais,

" C. Wallace,

" A. Glennie,

" A. Wigfall,

" C. Hanckel, D. D.

" A. Woodward,

" J. S. Hanckel,

" T. J. Young,

The following Lay Delegates presented satisfactory certificates of delegation from the Churches, and took their seats accordingly :

St. Philip's, Charleston—Daniel Huger, Thomas Gadsden, B. D. Heriot, Edward M'Crary.

St. Michael's, Charleston—James Jervey, Dr. I. M. Campbell, A. E. Miller, James H. Ladson, Dr. H. S. Waring, Col. J. S. Cogdell.

St. Peter's, Charleston—C. A. Desaussure, E. R. Laurens, C. G. Memminger.

Prince Frederick's Chapel, Pedee—A. H. Belin.

Prince William's—Geo. C. Mackay, Micah Jenkins.

St. John's, Colleton—The Rev. P. T. Gervais.

St. Bartholomew's—E. J. Webb.

St. Helena, Beaufort—Thomas O. Barnwell.

Church on Edisto Island—J. E. Jenkins, A. H. Seabrook.

Prince George, Winyaw—The Rev. M. H. Lance, J. Harleston Read.

St. Mark's, Clarendon—C. L. Johnson.

Christ Church, Wilton—Joseph W. Faber, Wm. Brisbane.

The Convention being organized, proceeded to ballot for a Secretary, when the Rev. C. Wallace was elected.

The Rules of Order were read.

On motion, the President appointed the Rev. T. C. Dupont preacher for the first day of the next Convention, and the Rev. C. Wallace his substitute; also preachers for other days, than the first, the Rev. Messrs. C. C. Pinckney, J. S. Hanckel, C. E. Leverett, and A. Woodward.

The Bishop's address, was then read, as follows:

In obedience to the requisitions, in section 2d of Canon VII. of 1835, "the affairs of the Diocese since the last meeting of the Convention," are stated as follows:

First, "the names of the Churches visited."* These, 10 in number, were *canonically* visited. St. Michaels; Christ Church, Greenville, on two days; St. Paul's, Pendleton; Trinity Church, Edgefield, on two days; Grace Church, Camden, on two days; Church at Claremont; Trinity Church, Columbia, on three days; St. Andrew's, in St. Andrew's Parish; St. John's Colleton; St. Paul's, Stono. At six of them the children were catechised. The congregation in Hampstead was also visited on the 14th of July, and the Church built for their use, and for other poor who may be gathered into it, (by the liberality of several individuals, and in particular of the "Charleston Protestant Episcopal Domestic Female Missionary Society,") was duly consecrated with the title of "St. John's Chapel, Hampstead"—several of the Clergy being present, and assisting. These Churches, 10 in number, were informally visited: St. Michael's on two days; Church at Walterborough on two days; St. Paul's, Summerville; St. John's Chapel, Hampstead, on two days; Grace Church, Sullivan's Island; St. Peter's, Charleston; St. Andrew's Church, in Christ Church Parish; St. Paul's, Radcliffeborough; Church at Johnsonville; St. Stephen's Chapel, Charleston.

I have to state, secondly, "the number of persons Confirmed." It is at St. Michael's* of that Congregation 21; of St. Peter's 24; of St. Paul's 25; of St. Stephen's 23; of Grace Church, Sullivan's Island 2; of St. Philip's 31. At Greenville 18; Pendleton 6; Camden 4; Claremont 9; Columbia 32; John's Island 55; St. Paul's, Stono, 4. Total 254, including two who being infirm, were confirmed in private; one in Greenville, the other on John's Island.

I have to state, thirdly, "the names of those who have been received as candidates for orders." They are Mr. Stiles Mellichamp, who was received by the Standing Committee, then the "ecclesiastical authority," on the 20th of April; and the Rev. Robert Henry, D. D. who was received on the 12th of August, under Canon VII. of 1838, relating to those "who have been Ministers among other denominations of Christians."

* In Charleston, Confirmation is administered at the Churches in rotation.

Fourthly, "the names of those who have been ordained, suspended, or degraded."

The Rev. Alsop Woodward, Deacon, has been ordained Priest. No one of this Diocese has been suspended, or degraded.

Fifthly, I am to state "the changes by death, removal or otherwise."

The Rector of St. John's, Berkley, (Rev. E. Thomas,) the Missionary employed by the Messrs. Clarkson's for their plantations and neighborhood, (Rev. N. B. Scriven,) the Rector of St. Stephen's Parish, and of the Churches in the upper part of St. John's, Berkley, (Rev. D. I. Campbell,) have departed this life. They were pious, benevolent, meek, humble, contented men, and faithful ministers. Varied were their talents, attainments, graces, and spheres of duty, but the Lord divideth to every man severally as he will, and, we are also told, that "there are diversities of gifts, but the same spirit; and there are diversities of operations, but it is the same God which worketh all in all." The death of these three clergymen, and of a layman,* who has been for several years a member of this body, whose interest in the welfare of the Church, and liberality to its institutions, were limited neither by parochial or diocesan bounds; and of others, who though not members of this body, were with us in mind and heart, taking an affectionate concern in our proceedings, and praying for a blessing on them, admonishes each one of us, that "the time is short," and to be followers of them who, we humbly trust, are inheriting the promises. The vacancy to which I have referred, in St. John's Parish, has been supplied by the election to it of the Rev. C. Wallace. The Rev. F. P. Delavaux has resigned the Rectorship of St. Bartholomew's Parish, and the Rev. J. H. Fowles has become the Rector of the same. The Rev. W. W. Spear, has resigned the Rectorship of St. Michael's, and taken a letter of dismission from the diocese—the Rev. P. Trapier has become the Rector, and the Rev. P. T. Keith, the Assistant Minister of the same.

The Rev. P. Trapier has resigned the office of Missionary at St. Stephen's Chapel, Charleston; and the Rev. T. C. Dupont has become his successor.

The Rev. P. T. Keith has resigned the Rectorship of Prince George's Parish, Winyaw, and the Rev. R. T. Howard has become his successor.

The Rev. John Burke has resigned the Rectorship of Trinity Church, Society Hill, and the Rev. C. P. Elliott has become his successor.

The Rev. C. Wallace has resigned the charge of St. John's Chapel, Hampstead.

The Rev. J. H. Fowles has resigned the Rectorship of Christ Church, Wilton.

The Rev. J. B. Gallagher has been canonically received into this diocese, and I am duly informed has been officiating at Prince Frederick's Chapel, Pee Dee, since the 27th December last.

The Rev. Jasper Adams, D. D. has been canonically received into this diocese, and I am informed by him has been officiating in St. Paul's Church, Pendleton, the Rector being absent.

The Rev. Stephen Elliott, Jun., D. D. has resigned the Professorship of the Evidences of Christianity, &c., at the College of South-Carolina,

* Edward Richardson, Esq., of St. Matthew's Parish.

and removed to the diocese of Georgia, of which he had been elected the Bishop.

Lastly, I have to state "all matters tending to throw light on the affairs of the diocese." There are canonically connected with this diocese 43 Clergymen, viz: 1 Bishop, 38 Priests and 3 Deacons, of whom 31 statedly exercise the ministry in the diocese, 2 are Missionaries out of the diocese, 10 are without *stated* clerical employment, viz: 7 in the diocese, and 3 residing out of it.

There are 4 candidates for orders. There are 40 organized Congregations, of which 31 are supplied with Ministers, and 9 are without Ministers.

There are 53 houses of worship, as some of the Congregations have two, and some three, and one four—an accommodation suggested by the remote residence of the people from each other, and from their changing their place of abode, in the summer.

Of the 29 Districts in South-Carolina, our Church exists (having one or more Congregations) in 13. In neither of the remaining 16 is there a single organized Congregation of our Church, but it is known, that there are members of it in 9 of them, and it is believed that some would be found, who if not members, wish to be so, in each one of the Districts. Whether any, and if any, what measures ought to be adopted to gather the scattered members of our Church throughout this diocese into Congregations, and to provide the word and ordinances for those who live too remotely from each other to be organized into a Congregation, are questions respecting which the advice of this Convention will be thankfully received by him who now addresses you.

Of that class peculiar to our social system—the colored people, many are members of our Church; as are the Masters of a very large number of them, who as yet are not converted to the gospel. To make these fellow creatures, who share with us the precious redemption which is by Jesus Christ, good Christians, is a purpose of which this Church is not, and never has been regardless.

As early as 1710, that is, in the time of our first Commissary (Johnson,) there is a record* of deep interest felt, and of "wonderful success" in this matter. Our second Commissary (Garden)—the Bishops of London, Gibson and Porteus, who were our Bishops before the revolution, and our three Bishops since our independence, have left, in printed and other documents, full evidence that in this holy and benevolent cause, they were not wanting in zeal, and efforts. The pastoral letter of Bishop Gibson "to the Masters and Mistresses of families in the English plantations abroad—exhorting them to encourage and promote the instruction of their negroes in the Christian faith"†—his pastoral letter on the same subject addressed "to the Missionaries on the English plantations"—the Essay by Bishop Porteus on the best method of Christianizing these people—the addresses to the Convention by Bishops Dehon and Bowen, and the pastoral letter, and the catechism‡ set forth by the

* Dalcho's History of the Church in S. C., page 336.

† Ibid. page 103.

‡ "A Catechism to be used by the teachers in the religious instruction of persons of color: to which are prefixed, easy instructions for colored persons, young or adult, who are not yet baptized, intended to prepare them for that sacrament, and for further instruction according to the catechism. Selected from a little catechism prepared in England by a member of the church. Prepared in conformity to a resolution of the Convention, under the direction of the Bishop, 1837."

latter, what do they leave to be said, on this important subject, either in the way of appeal to our reason and sympathy, or direction to our proceedings? The interest, and the efforts in this cause have increased. But the feeling ought to be much deeper, and the efforts more extended. Consider the large number, who are yet almost, if not entirely without the restraints—the incentives—the consolations, and the hopes of the gospel—under the bondage of Satan—on the precipice of the second death! I speak more particularly of those, the smoke of whose cabins is in sight of our ministers, who live on the same plantation with members of our Church. Can nothing, ought not every thing that can, be done to bring such persons to the knowledge and obedience of Christ? “I persuade myself, said Bishop Gibson,* whose sentiments I here adopt, that many vacant hours may be spared from the other pastoral duties to be bestowed on *this*; and I cannot doubt of the readiness of every Missionary in his own parish, to promote and further a work so charitable to the souls of men, and so agreeable to the great end and design of his Mission. As to those Ministers, who have negroes of their own, I cannot but esteem it their indispensable duty to use their best endeavors to instruct them in the Christian religion in order to their being baptized, both because such negroes are their proper and immediate care, and because it is in vain to hope that other Masters and Mistresses will exert themselves in this work, if they see it wholly neglected, or but coldly pursued, in the families of the Clergy, so that any degree of neglect on your part, in the instruction of your own negroes, would not only be the withholding from *them* the inestimable benefits of Christianity, but would evidently tend to the obstructing and defeating the *whole design* in every other family!”

To the Masters, the same excellent Bishop addressed these words of truth, and soberness, and practical instruction:† “Children who are born and bred on our plantations may easily be trained up, if the making them good Christians be sincerely the desire and intention of those who have the property in them, and the government over them. Those who are possessed of considerable numbers should be at some small expense in providing for the instruction of these poor creatures, and others whose numbers are less, and who dwell in the same neighborhood, should join in the expense of a common (religious) teacher. The restraint of conscience is much more forcible and constant than the restraint of fear. One great reason why severity is at all necessary to maintain government, is the want of religion in those who are to be governed, and who therefore are not to be kept to their duty by any thing but fear and terror; than which there cannot be a more uneasy state, either to those who govern, or to those who are governed. If you add a pious endeavor and concern to see them duly instructed, you may become the instrument of saving many souls, and will not only secure a blessing from God upon all your undertakings in this world, but entitle yourselves to that distinguishing reward in the next, which will be given to all those who have been zealous in their endeavors to promote the salvation of men, and enlarge the kingdom of Christ.” If the Master cannot, might

* Dalcho's History of the Church in S. C., page 113. † Ibid. page 106, &c.

not some other member of the family, the elder son, or some other of the house attend to this concern?

As an assistant, both to the Minister and the Master, before the revolution, a Catechist was employed. Such a person is now employed, and it is said with good effect, under the sanction of the bishops in some of the British Colonies. Might not the Minister of a parish, where the colored people are too numerous to be fully attended to by himself; and the Master of a large number usefully employ the services of some pious, humble, discreet *lay-member* of our Church, sufficiently well educated to teach the catechism, to read the service in our prayer book, and such sermons as might be selected by the Minister of the parish, and to prepare candidates for baptism, confirmation, and the Lord's supper. Is it said, that such persons are not to be had? May I not be permitted to inquire have they been sought for? It is not doubted by some of us, that there are persons disposed to be useful, in this way, and who, if only a moderate support were ensured them, would gladly exchange for this pious and benevolent employment, the occupation far less congenial to them, in which they are now engaged. And even if a sufficient number of persons who are willing to make the care of souls, in the office of a Catechist, their *only* employment, could not for a time be obtained, it is believed that there are persons prepared at least to devote the Sunday to a charitable work, which is of the same character with *that*, which the Sunday school teacher finds so pleasant and profitable both to his own soul, and the souls of his charge. Some of those persons who were employed by the Society for Propagating the Gospel, as lay-Catechists in this State, in due time were admitted to holy orders, and beyond question, such an occupation would form an excellent preparation of heart, and mind, and the physical nature for the duties of the sacred ministry.

Of the *method* for conducting the business of which I am speaking, which has been recommended by the "ecclesiastical authorities" who have preceded me, it is the distinguishing excellence, not merely, that it is marked by a zeal according to knowledge, and fortified by discretion—and that the success of this method has been proved by repeated trials, but that it is substantially the method of holy scripture for conversion and edification. It is, what has been significantly called baptismal education. The truths and duties of the gospel are brought before the untutored mind and straying affections, for the simple purpose of awakening the anxious inquiry "what shall I do to be saved." And the lessons given are to repent, believe, and be baptized; and having complied, he is now in the Church, brought within the benefit of *its* instructions; its examples, its discipline, its sympathies, and its means of grace, and thus provision is made for his subordination, and contentment, and hope in life, and for his welfare thro' eternity. This instruction is communicated by the catechism of the Church especially, sermons being less adapted for the uninformed generally than the teaching by question and answer, as has been the experience of the most successful teachers of all systems, in all times and countries. We need no new instruction as to the best method in relation to our present subject. Let all of us, the Minister and Layman, so far as it is in our power, be the agents, and the support:

ers of agents for carrying out this method, and if we do so in faith and with prayer, God, even our own God, will give it his favor, and full success.

If the people will not come to the Church, and to the Minister's house, let him go to them, (the free consent of their Masters being of course indispensable,) to *their* cabins, and give those individually, in family, or in the congregation, some suitable place being provided, the word of truth, and the prayer of faith.

If the assistance of a Catechist is needed, and the means for his support cannot be had in the parish, let those means be sought from the pious and liberal generally—the Catechist of course, as the minister, instructing only those servants, whose Masters desire them to do so. Let us suppose, that these efforts should have this result, and this only—that not one is induced to become a member of the Church—not one to manifest a truly Christian repentance, faith and spirit of obedience, but that many (say all the quarter of a million of souls in this diocese) could repeat the Creed, the Lord's prayer, and the ten Commandments. Are these seeds of truth of no value? Could they be in any mind without more or less of valuable effect? Might they not be expected in many cases, in process of time, to spring up and bring forth fruit, and in particular to bring those who have this precious knowledge into union with "the holy Catholic Church;" or to take another view of the subject—suppose that these thousands of souls habitually heard the lessons on truth, duty and prayer, which are embodied in our liturgy. Could they avoid imbibing some practical principles which would lead some to a genuine faith, and many to some degree of moral amelioration—the preventing and assisting grace of God being of course supposed to accompany the means employed?

In looking into the affairs of this diocese, there are deserving of more than a passing notice, those *institutions* among us designed as auxiliaries to the Church, whose character and condition are so creditable to the piety, the benevolence, and the wisdom of their founders, and of those who are now fostering them.

"The Society for the relief of the Widows and Orphans" of our Clergy, founded in 1762, which is understood to owe its origin, chiefly to him who became afterwards the first Bishop of this diocese; and the association of late origin for the relief of Aged and Infirm Clergymen, are valuable to us, for while they encourage immigration, and check emigration on the part of the clergy, they take away from them all excuse to lay up treasures on the earth, and furnish another motive to give their undivided solicitude, and energies to the service of the Church.

"The Society for the advancement of Christianity in South-Carolina,"* with the excellence of whose design, and regulations, and influence, and operations you are familiar, claims for its especial founders our two last Bishops. In the purpose, the first named in its constitution, viz: "to distribute copies of the bible, the book of common prayer, useful religious tracts, and other works of approved reputation," it has for its auxiliaries, the well regulated and well conducted "Protestant Episcopal Female Bible, Prayer Book and Tract Society," and the

* Attention is invited to the report of the Society, (1841.)

"Gospel Messenger," a tract issued monthly, containing with the latest Church intelligence, communications from the "ecclesiastical authorities," and articles on truth and duty, believed to be both sound and seasonable. A valuable auxiliary also to this department of usefulness, are the libraries of religious works which are connected with some of our parishes.

In its *second* named purpose, viz: "to send forth Missionaries to those places where there is ground for the expectation that their labors will be successful in spreading the truths, and cultivating the virtues of the gospel," it is assisted in a small degree, by contributions from some of the parishes, through their Rectors, being occasionally placed in the hands of the Bishop for missions within the diocese; and in particular by the very efficient "Charleston Protestant Episcopal Domestic Female Missionary Society," by which the missions for the poor in Charleston and its vicinity were instituted, and are chiefly supported, and also the Chapels called St. Stephen's and St. John's, erected for the accommodation of the same class, to whom our Lord has said the gospel must be preached. In naming this valuable Society it is unavoidable to recollect, the loss it and the Church, and our community have sustained in the removal by death during the year of one of its founders, and most useful managers.*

Only three of the parishes, viz: St. Helena's Island, Claremont, and St. Philip's, have placed in my hands monies for missions within the State. The bank book showing the amount deposited and expended on this account is on the table for the inspection of the members. A statement of receipts and expenditures for the "Episcopal office" is also on the table for inspection, in which it appears the receipts for six months, viz: from 1st July to 1st January, was \$600, and the expenditure \$467 31 $\frac{1}{2}$, leaving in my hands the balance of \$132 68 $\frac{3}{4}$. The amount of expenditure would have been greater, but for the hospitality, and other accommodations generously given.

The third named purpose of the "Society for the advancement of Christianity, &c." is "to take by the hand youths of genius and piety, who need the fostering aid of benevolence, and are meet to be trained up for the ministry of the Church, and see that they be properly educated for the sacred office." In this branch of its charity, it is much assisted by the scholarship founded by the late Rev. Dr. Gates; that founded chiefly by benevolent ladies, viz: the Bishop Dehon scholarship, and we trust will be also by the Bishop Bowen scholarship, the full amount for which has not yet been made up. May we be permitted to suggest that no more appropriate testimony of regard for his memory could be given than by a donation to complete this foundation. The several institutions now named are no experiments. Their usefulness has been fully proved. They exist and thrive, but they might be much more prosperous. The members of our Church in this diocese who contribute to them are comparatively few. Ought this to be the case? Their great common object is the promotion of the gospel so dear to each one of us, and *where*? In your own beloved State, in your neighborhood which has the first claim on your sympathy, and substance and

* Mrs. A. Middleton.

† St. David's, Cheraw, has since done the same.

services; among your relatives, friends and countrymen. The whole amount asked of an annual contributor to these Church institutions is \$26.* There are, perhaps, some who cannot spare that sum. Let them do what they can. "God loveth a cheerful giver." If the income of these institutions was what it should and would be, if each member of our Church was a contributor to them, the good effect would, under the divine blessing, be quick, and conspicuous in the multiplication of ministers and congregations among us, and in a very general, if not universal diffusion through this State of the knowledge and privileges of our holy religion. May I not hope, *at least*, that every member of our Church who has been admitted to the rite of confirmation, and the Lord's supper, will be a helper to these religious charities, and that many of the young when introduced into the Church by baptism, will be by the charity of their parents or sponsors, also introduced into fellowship with these societies.

Whether the past, the present, or the future in relation to this diocese, be contemplated, the great subject of "Christian education" cannot be overlooked. Before the revolution, there were schools connected with several of our Churches, the government of them being in the Vestry of which the Rector was Chairman, and the teacher being often the Minister of the parish, or some other minister, or a candidate for holy orders; and for such schools large endowments were made, (some of them still exist,) by zealous members clerical and lay of our Church. Originally in a private school, and afterwards, as principal of the Charleston College, our first Bishop, exercised a very happy influence, and its results on the welfare of our Church have not yet passed away. The zeal on this subject of Christian education of our second Bishop† was manifested by his successful efforts for the establishment of our Theological Seminary, which he regarded as the incipient step, and you need not to be informed, how often and earnestly, (was there any measure for the benefit of the Church to which he attached so much importance?) this matter was presented to your attention, and that of the whole Church by our third Bishop, my lamented predecessor. But what has been done? The lessons of the parental, the pastoral, and the Sunday school are still continued. In some Churches, I wish I could say in all, "the children are openly catechised in the Church," and their Sunday schools are useful. In some families, the little ones are called to prayer and praise, and hearing the word of God morning and evening, and they are taught their catechism on the Lord's day evening. But where do those young of our flocks pass a great part of their time, and with whom? With their teachers, in the daily school. During those many hours, while their minds are cultivated, ought not some, ought not much care to be bestowed on their souls? Ought not the principles of the gospel to

* Society for the relief of Widows and Orphans,	- - - - -	10
" " " Indigent Clergymen,	- - - - -	5
" " advancement of Christianity in South-Carolina,	- - - - -	5
Ladies Missionary Society,	- - - - -	2
Bible, Prayer Book and Tract Society,	- - - - -	1
Gospel Messenger,	- - - - -	3
		—\$26

† See Dalcho's History of the Church in South-Carolina.

be inculcated in those schools? Ought not their habits to be formed by the influence of Christian warnings and incentives? Ought not the blessing of God to be invoked on their pursuits, and his goodness daily acknowledged? To effect such purposes in the most unexceptionable and satisfactory manner, our late Bishop recommended the forming of Parish Schools, or, in different neighborhoods, of a school under the direction of pious members of our communion, and with regulations for teaching Christianity, according to the doctrines and usages of our Church. A Committee of the Convention echoed the recommendation of the Bishop, and made several suggestions on the subject. But we lament to have to state, nothing effective has been done. Attempts were made to found a Parish School, but they were unsuccessful. Like attempts in at least nine of our sister dioceses have succeeded. Let me hope that this Convention will keep its eye steadily fixed on this important design, and never cease its appeals to their constituents—and its readiness to take a lead in example as well as advice, until the union of Church and School is restored—and for each Parish Church, or two or more Churches uniting, there shall exist a school—and for the diocese a College. We hold that the education of the soul is the most important branch of education—that it ought to be attended to simultaneously with *that* of the understanding and the physical nature—that the Church is not the only place, in which the education for virtue and heaven is to be carried on—that much may be done in relation to this great concern in the daily school also—and we add that such was the sentiment and corresponding action of our fathers, as it is of Christians generally of all creeds and countries.

Among the affairs of the diocese, is to be noticed an occurrence of a character which would be exceedingly painful, but for the belief that it will be corrected. The 36th Canon of our Church expressly forbids the officiating “in any congregation of this Church, of one who is not a Minister thereof.” But by invitation, such a Minister has for some time statedly officiated in one of the Churches of this diocese. I have been informed, though not officially, that the invitation will not be repeated, and that in a short time the irregular service will be discontinued. It is hoped that then measures will be taken to provide for the Parish its own proper Minister. Nothing but a sense of duty could have induced me to make public this case. I am sure my friends more immediately concerned will concur with me in the opinion that the laws of the Church ought to be respected. But if I may be permitted to make a recommendation on this subject to this body, it is that no further notice of this matter be taken at present. The whole number of letters relating to the affairs of the diocese which have been received by me, was about 131.

It remains to state affairs arising out of the relation of this diocese to the confederacy of dioceses in these United States.

The two alterations of the Constitution proposed for final action at the next General Convention, are printed on pages 9 and 10 of the Journal of our last Convention. One of these two courses can be adopted according to your pleasure, either to let them pass in silence, which would imply that we leave their rejection or adoption to be decided by the General Convention, or after consideration, to transmit to that body our opinion, whether of approval or disapproval.

In virtue of its relation to the sister dioceses, it is the duty of this diocese to co-operate in advancing those two institutions, (the only ones founded by our General Convention) the Theological Seminary, and the Missionary Society. To meet the deficiency of income in the former, an appeal has been made to every one of our congregations, but I regret to have to mention, it has been responded to by very few. To encourage our candidates for holy orders to avail themselves of the great advantages of our Seminary, and to take a part in the proceedings of the Board of Trustees, are other obligations under which we lie to this institution. It affords me pleasure to state that two of our candidates are now members of the Seminary, and that at the last annual meeting of its Board of Trustees, two of the Trustees from this diocese were present, as also at the annual public examination of the students. The zeal and ability of the Professors are well known, and the proficiency of the Alumni is proved by their valuable services to the Church. The usefulness of the institution has grown with its growth, and it is greatly to be lamented that it has not yet so much favor as to obtain an endowment for two professorships which it greatly needs.

The other important institution of our ecclesiastical union, "the Missionary Society" has had, as was due, from this diocese, a measure of assistance both personal, and pecuniary. At its last annual meeting, two of the members of the Board of Missions from this diocese were present; and a plan for *systematic* contribution to its funds is in operation in several of our congregations, the results of which are large, in proportion to the number of our members, and perhaps I may add to what has been contributed in other dioceses, but small, very small, in comparison with our debt to God and his Church, and the standard set forth in the example and precepts of our divine Redeemer—small too, in comparison with the amount for the kindred purposes of piety and charity which the less privileged ancient people of God stately, and to their life's end, disbursed; estimated at not less than one-tenth, or as some think, one-seventh of their annual income. That there are stronger claims on our religious benevolence than those presented by this Society is freely admitted, I allude particularly to the claims of our own diocese and State, but that the spiritual destitution of our large country has not yet sufficiently awakened, our liberality cannot reasonably be questioned.

Passing from the prescribed topics of this address, may I be permitted in conclusion, to give utterance to the sentiment (in which I am sure to have your general and hearty concurrence,) that this Convention may be in every respect after the model of the original council, or convention of the Church. The general purpose of that meeting, of which we have an account in the 15th chapter of the Acts, was the harmony and advancement of the Church—its stability, its increase, and its prosperity. The temper of that body must have been truly Christian, for though they differed in opinion at first, they arrived at unanimity; and the result of their deliberations was of great and lasting benefit to the Church. Whatever differences of opinion may exist among us, under his favor who maketh men to be of one mind in a house, who is the author of peace, and the lover of concord, may we come to a happy agreement, or at least

maintain steadily a unity of heart, even if we cannot have "a like judgment in all things," and may our measures be good, and only good to the Church, whose agents we are. May we collectively and individually be approved by our divine Governor and Judge for Jesus Christ, his sake—AMEN.

C. E. GADSDEN.

The President of the Standing Committee presented, for information of the Convention, the following Report:

The Standing Committee respectfully report, that Mr. Stiles Mellichamp, and Dr. Robert Henry, Professor in the South-Carolina College, and late a Presbyterian Minister, have been recommended to be received as candidates for Orders. Dr. Henry was subsequently recommended to the Bishop as a fit person to be admitted to the holy order of Deacon. Mr. A. Wigfall, was, during the vacancy of the Episcopate, recommended for Deacons' Orders, to Bishop Chase of Illinois, passing through our Diocese, and also the Rev. Robert T. Howard for Priest's Orders; both of whom were accordingly ordained by the said Bishop, though at different times and places.

The Rev. Alsop Woodward was recommended to the Bishop of this Diocese for Priest's Orders.

Immediately after the last Convention, they took measures for the consecration of the Rev. Dr. Gadsden, then Bishop elect of this Diocese, and had hoped that the solemn ceremony would have been held in this city. They were, however, disappointed by circumstances, and therefore requested the President of their body to accompany the Bishop elect to the place of his consecration, Boston, which he accordingly did.

They have signed the testimonials of the Rev. William R. Whittingham then Bishop elect of Maryland, and also those of the Rev. Stephen Elliott, jun., Bishop elect of Georgia.

They have recommended to the Committee for Domestic Missions in the general Church, the Rev. Francis H. Rutledge of this Diocese, to be a Missionary at St. Augustine.

They gave to the Rev. Robert T. Howard, who has since returned to this Diocese, a letter of dismission to that of New-York.

Mr. Wilson Hall, late a candidate for Orders and a student at the general Seminary, requested and obtained of the Standing Committee permission to withdraw his name from the list of candidates.

They have received from the Rt. Rev. Bishop Griswold of the Eastern Diocese, a letter, giving notice that, according to the provision of the thirty-eighth Canon of 1832, the Rev. George T. Hawkins, a Presbyter of the Diocese of Massachusetts, was displaced from the Ministry for no cause affecting his moral character.

Also, a similar letter from Bishop Otey of Tennessee, giving notice of the displacement from the Ministry, of the Rev. John H. Norment, under similar circumstances.

CH. HANCKEL, *President Standing Committee.*

On motion, a Committee, consisting of the Rev. Mr. Young, and Messrs. McCrady and Memminger, were appointed to report on unfinished business.

The Treasurer of the Bishop's Permanent and Common Funds, read his Report as follows:

The Board of Trustees of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina, having in trust the Funds instituted by the Convention, under the names of the Bishop's Permanent and Common Funds, submit their Report:

DR.

PERMANENT FUND.

1840.	To Investments, - - - - -	\$270 00
	Common Fund 3-4th's, \$861 55, receipts of the year, -	646 16 $\frac{1}{4}$
	Incidental Expenses, - - - - -	43 07
	Balance, - - - - -	247 81 $\frac{3}{4}$
		<u>\$1,207 05</u>

CR.

1840, Jan. 1,	By balance, - - - - -	\$145 50
	Cash, Interest, and Dividends, received during the year, -	861 55
	“ Appropriation to this Fund by the Protestant Episcopal Society, &c. for the year 1840, -	200 00
		<u>\$1,207 05</u>

DR.

COMMON FUND.

1840,	To Cash paid Bishop of Diocese, - - - - -	\$300 00
	“ Investments, - - - - -	1,379 00
	“ Incidental Expenses, - - - - -	60 81
	“ Balance, - - - - -	905 17 $\frac{1}{4}$
		<u>\$2,644 98$\frac{1}{4}$</u>

CR.

	By balance, - - - - -	\$782 56
	Cash from the following Churches, viz.	
	St. Helena Church, Beaufort, - - - - -	50 00
	James Island - - - - -	5 00
	Edisto Island '39 and '40, - - - - -	80 00
	St. Peter's, Church, Charleston, - - - - -	100 00
	St. John's, Berkley, - - - - -	50 00
	St. Matthew's, - - - - -	40 00
	Church at Claremont, - - - - -	20 00
	Trinity Church, Society Hill, - - - - -	5 00
	St. Helena Island, - - - - -	20 00
	Grace Church, Camden. - - - - -	10 00
	Holy Trinity, Grahamville, - - - - -	15 00
	St. Andrew's, - - - - -	10 00
	Trinity Church, Columbia, - - - - -	30 00
	Prince William's, - - - - -	10 00
	Christ Church, Greenville, - - - - -	5 00
	St. David's, Cheraw, - - - - -	10 00
	St. Michael's, Charleston, - - - - -	350 00
	Prince George's, Winyaw, - - - - -	50 00
	St. Mark's, Clarendon, - - - - -	10 00
	St. John's, Colleton, - - - - -	50 00
	St. Philip's, Charleston, - - - - -	250 00
	St. Paul's, Radcliffeboro', - - - - -	46 26
	Bishop's Permanent Fund 3-4th's of \$861 55, receipts of the year, - - - - -	646 16 $\frac{1}{4}$
		<u>\$2,644 98$\frac{1}{4}$</u>

Permanent Fund amounts to,

\$15,211 06

DR. CONVENTION FUND.

1840, Feb. 14,	To balance, - - - - -	\$27 98
	Investment, four Shares Bank of South-Carolina, - -	160 00
	Incidental expenses (Treasurer's commissions,) -	11 27
1841, Feb. 10,	Balance, - - - - -	377 25
		<u>\$576 50</u>

CR.

	By cash:	
	Donations, - - - - -	\$119 00
	Interest on Notes and Bonds and Bank Dividends,	337 50
	On account Principal—Allston's Note, -	120 00
		<u>\$576 50</u>

This Fund amounts to, - - - - \$4,424 00

THOS. GADSDEN, *Treasurer.*

Messrs. Seabrook and Ladson were appointed a Committee to examine into the state of the aforesaid funds.

On motion, by the Rev. P. Trapier, *Resolved*, That all Clergymen of the Protestant Episcopal Church, and candidates for Holy Orders in the same, who may now be in this city, be invited to be present at the sittings of the Convention.

Under this Resolution, the Rev. Josiah Obear, of the Diocese of Vermont, officiating in St. James' Church, James Island, and the Rev. Geo. C. Shepard of the Diocese of Connecticut, and Mr. J. H. Cornish, a candidate for Orders in the Diocese of Connecticut, favoured the Convention with their presence.

The proposed Constitution was then taken up for consideration, but before any action was had thereon, on motion of the Rev. T. J. Young, *Resolved*, to adjourn till to-morrow morning at ten o'clock.

Accordingly, after prayer by the President, the Convention adjourned.

Thursday, February 11th, 1841.

The Convention met at ten o'clock. The Morning Prayer was read by the Rev. P. Gadsden, and a Sermon preached by the Rev. T. J. Young, on the subject of Christian education.

The Minutes of yesterday were read and amended.

The Churches were then called upon for their subscriptions to the expenses of the Convention.

On motion, the Parochial Reports were read, each Minister reading his own Report.

The following Lay Delegates presented satisfactory certificates of delegation, and took their seats accordingly.

St. John's, Berkley—Dr. Wm. Read.

Prince Frederick's Chapel, Pe Dee—Hon. R. F. W. Alston.

St. James', James Island—Hon. John Rivers, Dr. Robt. Lebby.

Claremont, Stateburg—Col. John J. Moore.

Christ Church, Greenville—Edward Croft.

St. John's, Colleton—P. C. Grimball.

St. Paul's, Radcliffeboro', Charleston—G. W. Egleston, C. Brewster.

The Committee on unfinished business, presented the following Report:

The Committee on the unfinished business of the last Convention, respectfully report

That they have examined the Journal of 1840, and find the following subjects within the scope of the duty assigned them:

On pages 9 and 10 of the printed Journal, is a communication from the Secretary of the House of Clerical and Lay Deputies of the General Convention, transmitting a "notice of matters submitted by that Convention to the consideration of the Diocesan Conventions."

On page 12, will be found a record of the Report of the Committee on the Constitution, Canons, Rules of Order, and Standing Resolutions.

The Report is on pages 36 and 37; the proposed Constitution on pages 37 to 42; the proposed Canons on pages 42 to 45; the proposed Rules of Order on pages 46 to 48; the Standing Resolutions on page 18 of the publication issued by the Committee.

On page 13, is the record of a notice given by the Rev. Mr. Barnwell, "that it is proposed at" this Convention "to report the 15th article of the Constitution."

A Report is due from the Committee on Education, (page 15.)

All which is respectfully submitted in behalf of the Committee.

THOS. JNO. YOUNG, *Chairman.*

On motion, *Resolved*, to take up the subjects of this Report in order.

On motion of the Rev. T. J. Young, *Resolved*, That this Convention assent to the changes in the Constitution of the General Convention, laid before it in the letter of the Secretary of the House of Clerical and Lay Deputies, bearing date 14th January, 1840, and printed in the last Journal of this Convention at page 9.

On motion of the Rev. P. T. Gervais, *Resolved*, to consider the new Constitution, Article by Article.

The Preamble was read for information of the Convention.

The first Article was read and adopted.

After debate, on motion of Mr. Alston, the first Article was re-considered.

On motion of the Rev. Mr. Young, the Convention *Resolved*, to go into a *quasi* Committee.

The first and second Articles of the proposed Constitution, and the first and second Sections of the third Article were then adopted without amendment.

On motion, after Prayer by the President, adjourned to half past ten o'clock to-morrow.

Friday, February 12th, 1841.

The Convention met according to adjournment. Morning Prayers were read by the Rev. P. Trapier; after which the Roll was called, and a quorum being found present, the Minutes of yesterday were read and amended, and the Churches were called upon for arrears to the expenses of the Convention.

The Committee on the Bishop's Funds reported, that they had examined the accounts of the Treasurer and found them correct. On motion, the Report was accepted.

Mr. E. Lowndes appeared as a Delegate from St. Bartholomew's Parish, presented his certificate and took his seat. Mr. J. Grimké Drayton, a Candidate for Orders in this Diocese, was present.

Dr. H. S. Waring, and Mr. C. A. Desaussure, were appointed a Committee to examine the accounts of the last Treasurer of this Convention.

On motion, the Convention again resolved itself into a *quasi* Committee of the Whole, and returned to the consideration of the proposed Constitution.

Section 3 of Article III. on page 38 of the Journal of 1840, being under consideration, the Rev. Mr. Gallagher moved to amend the second amendment, as follows:

Sec. 3. Every other Clergyman of the Church, being a Missionary, officiating under the sanction of the Ecclesiastical authority of the Diocese, or a Chaplain in any benevolent or other public institution, shall be entitled to all the privileges of a member of this Convention, with the exception of the right to vote in matters involving the temporal concerns of the Churches. The provisions of the second section of this Article shall also apply to the preceding part of this section. Every other Clergyman, being an Instructor of youth in any seminary of learning, constituted by civil or Ecclesiastical authority in this Diocese, or a Chaplain in the army or navy of the United States, or being prevented by age and infirmities from exercising his Clerical functions, shall be entitled to all the privileges of a member of this Convention, with the exception of the right to vote.

The amendment was agreed to, and substituted in place of the third Section, as printed.

On motion, the second Section was re-considered.

On motion, the first printed amendment to the third section, was prefixed to the second Section:

On motion of the Rev. P. Trapier, instead of the words in the first line of the second section "*the Minister or Ministers of every Episcopal Church in union with this Convention shall always be,*" were substituted the words "*Every Presbyter, if he be a Minister of a Church, in union with this Convention, shall be.*"

The second Section as amended was then adopted.

On motion, the words "*and every Deacon,*" were inserted in the third Section, as before amended, between the words "*Clerical functions*" and the words "*shall be entitled*", and the word "*Clergyman,*" in the first line, was changed to the word "*Presbyter.*"

The fourth and fifth Sections were then adopted without amendment.

The amendment, as printed after the fifth Section, was added as a sixth Section.

Under Article IV. the first printed amendment was withdrawn by the mover, and the second adopted.

The Article, as amended, was then passed.

Under Article V. the printed amendment was adopted; and on motion of Mr. Jervey, the following words were added: "*and if not present, a presiding officer shall be elected from among the attending Presbyters.*"

The whole Article, as thus amended, was then adopted.

The sixth Article was passed without amendment.

In the first Section of the seventh Article, it was moved and carried, to strike out the word "*Members*" and substitute the words "*actual communicants*"; and to strike out the word "*appointed*" and substitute the words "*elected by ballot.*" The Section, as thus amended, the printed amendment having been rejected, was then passed.

After Prayers by the President, the Convention adjourned to meet at half past ten o'clock to-morrow.

Saturday, February 13th, 1841.

The Convention met according to adjournment. After Morning Prayers were read by the Rev. T. J. Young, the Roll being called, a quorum of Churches was found present. The Minutes of yesterday were then read and amended.

On motion of the Rev. Dr. Hanckel, *Resolved*, That the Secretary be requested to arrange the names of the Churches in chronological order, and cause them to be printed in the Journal, with the dates affixed.

Mr. Thomas Gelzer presented a certificate as Lay Delegate from St. Paul's, Stono, and took his seat.

The Committee on an Episcopal School reported. Their Report was accepted, and the Resolutions after, being amended, were passed.

The same Committee was continued, and the vacancy occasioned by the removal of the Rev. W. W. Spear from the Diocese, was filled by appointing the Rev. W. H. Earnwell.

To the Diocesan Convention of South-Carolina :—

THE Committee on an Episcopal School respectfully report, that after a full discussion and comparison of views, they have agreed to submit the resolutions hereto appended. But they cannot let the opportunity pass without detaining the Convention by a few preliminary remarks, on a subject of so great importance to the interests of religion and the Church.

We hope and believe that on the question whether children shall be religiously educated, there is only one opinion among the members of the Church of Christ. We trust there is no one, who has himself professed the faith of Christ, who does not ardently desire that the children whom God has given him should be carefully instructed in that faith.—that the precious truths of the gospel should be early instilled into their minds, should become in them a principle of spiritual life, should be the guide of their inmost thoughts, and the rule of their daily conversation.

In the early records of the Primitive Church, we find catechetical schools established in connexion with the parochial churches. In them, and in seminaries of Christian countries, until a very recent period, secular science and religious knowledge were conjointly imparted. It has been reserved for the present age to proclaim the necessity of divorcing what God has joined together, the knowledge of nature, and the knowledge of Himself. During the present age, for the first time in the history of the Christian Church, have the Bible and Catechism been banished from the school.

The sooner therefore we return to the scriptural and primitive model, and re-unite what should never have been separated, making the word of God a class book of daily study, and causing the pupils daily to follow the devotions of our Liturgy, imbuing their minds as far as in us lies with the love of God and man, the better, we are persuaded, will it be for our country, for the Church, and for mankind.

For what is the practical influence of the present system? The child is taught a part of one day in seven the truths of our holy religion :—he has six days not merely to forget, but to unlearn them. He hears a sermon on Sunday ; but, as example is stronger than precept, the combined influence of teacher and fellow-scholars during the week is likely to impress him with the belief that it is merely a matter of declamation, which very remotely, if at all, concerns himself. We wish to wage no war against the elegant literature of antiquity, but inasmuch as the morals of our children, and the salvation of their souls are of the first and highest concern, we wish to see the heaven of Christian doctrine infused into daily teaching. We know not why our sons should not study the poetry of the Bible in connexion with that of heathen antiquity. But when we pass to the higher consideration that the sacred writings contain the “words of eternal life,” earnestly would we ask can the young mind be too thoroughly imbued with their contents?

We throw no blame on the teachers of our schools for the present delinquency on this subject—they have but yielded to the supposed necessity laid upon them. *Christian parents* are mainly responsible for the present state of things. Having the means, as they have, at least in all our larger towns, of establishing religious schools, they are surely culpable if they neglect to do so, and allow their children to grow up under influences, which may render them if not infidels, at least indifferent to all religion.

The present age has witnessed the Apostles of infidelity openly lecturing on their tenets, gathering societies, sending out into every corner of Europe and America treatises by thousands, and using strenuous endeavors to uproot the foundations of social order. The Christian world is every day becoming divided into some new form of heresy and schism. Now if we cannot entirely stem this torrent of evil, let us at least make an effort to preserve a firm foothold. Let us do what is in our power for the preservation of piety and truth.

If it be asked why, insisting on the great importance of *religious* schools, we are desirous of establishing an *Episcopal* School, and why we are not willing to put it upon a broader foundation, we answer because to do so is impracticable. If it is desired that no particular system of Christian doctrine be taught, but only the general principles in which all agree, we shall find our way barred up by insuperable difficulties. In the first place, it will be hard to determine how many of those claiming the Christian name are to

have their tenets consulted and regarded. Shall we comprise all, who choose to call themselves Christians? Shall we include even those who reject the fundamental doctrines of the gospel? If not, how shall we agree *which* of those doctrines are fundamental? In the next place, if several denominations of Christians should agree on some formula of union for the purposes of education, contests might always be expected as to the question in whose hands the government and instruction of the school should be placed, and jealousies would arise in one party of the predomance of those whose tenets were feared in another party—so that it would be extremely difficult to preserve any compromise of this kind to the satisfaction of all; whereas its violation would be the ruin of the whole enterprise.

Wherefore, as consistent Episcopalians, believing that the doctrines of our church are conformed to scripture, that her ministry is of divine appointment, and her worship not only most nearly conformed to the primitive model, but most expedient also for the promotion of order, morality and piety, we wish to see one or more schools under the direction of this Convention, in which the children of members of our communion, and all others who are willing to avail themselves of its privileges, may, in conjunction with human knowledge, be taught the truths of Divine Revelation, as expounded by the Church, in the hope that there may thus be formed an enlightened and well grounded attachment to her doctrines and worship.

If it be said that these objects can be attained by means of Sunday schools, we answer as before in relation to public worship, that the Sunday school influences the children for good but a part of one day in seven, whereas we wish the moral and religious influence to be daily and perpetual. If it be said that this can be done at home; let it be done there thoroughly and faithfully, and let the children be kept from adverse influences, and we will not ask that they be sent to our school. How rarely this is the case we need not stop to shew.

Such a school, openly professing to be Episcopal, must depend for support chiefly upon Episcopalians. The number of scholars might, in consequence, be, at first, not sufficient to pay its expenses; while an able and efficient teacher could be secured only by a liberal salary. We must appeal, therefore, to the members of our church for the means of setting on foot this important enterprise. We hope and believe that our propositions will be cordially and generously met. In order to awaken a more general interest in the undertaking, and to raise the necessary funds, we requested a clergyman to prepare on this subject a sermon, which at the request of the Bishop, was delivered on the second day of your session. Believing that any farther argument or appeal is unnecessary, and that the time for action has fully come, the Committee recommend that the Convention adopt the following resolutions:—

1. That, in the opinion of this Convention, the object in view is of deep, and present, and enduring interest for every member of our Church, not only as affording under God one of the best means of preserving our youth from principles adverse to their highest welfare, and of training them up in the knowledge and love of what we deem the truth, but as being no more than is due to the consistent profession of that truth itself:
2. That we therefore respectfully urge the propriety and importance of having this matter brought to the attention of the Congregations of our Diocese, forcibly, solemnly, and without delay.
3. That each Clergyman having parochial charge be requested, at his earliest convenience, to preach to his congregation on the same subject.
4. That every such Clergyman be also requested to appoint a committee of his congregation to procure subscriptions for the purpose of establishing said school, and that such Committee be requested to proceed to the discharge of their duty as soon as possible after their Minister shall have preached the sermon.*
5. That a Committee of twelve be appointed, who shall take such measure as to them may seem best for procuring concert of action on the subject of the foregoing resolutions, and to whom any funds, which may be collected, shall be paid over, to be invested and applied to the purposes of the trust above designated.
6. That this Convention do guarantee to the teacher selected by the Committee the sum of \$1,000 for one year, which, together with the tuition money, at rates to be regulated by the Committee, shall be his salary—*provided* the said sum can be procured by contribution.

* N. B.—This resolution was by no means intended to hinder efforts for establishing PAROCHIAL schools—it being the decided opinion of the Convention that such are preferable where practicable.

7. That, if the said amount be secured, and the teacher obtained, the school for the male department (Divine Providence permitting) shall be opened on All Saint's Day, (Nov. 1st, 1841,) in this city.
8. That the school be conducted in conformity to a plan to be set forth by the Committee, who are hereby instructed to connect with it, as soon as practicable, a female department, and boarding establishment.
9. That the Committee be authorized to take all measures which they may deem proper for effecting these objects.

All which is respectfully submitted.

C. E. GADSDEN, *Chairman.*

C. HANCKEL,
E. PHILLIPS,
W. H. BARNWELL,
T. J. YOUNG,
C. WALLACE,
PAUL TRAPIER,

} Committee.

{ S. WRAGG,
J. M. CAMPBELL,
BENJ. HUGER,
C. G. MEMMINGER,
A. H. BELIN,
EDWD. M'CRADY.

Attest, PAUL TRAPIER, *Secretary.*
February 12, 1841.

On motion, *Resolved*, That the Report and Resolutions be printed under direction of the Committee; and that a copy be sent to each parochial Clergyman, to each Vestry, and to such other persons as they shall think proper.

On motion, the Convention proceeded to elect, by ballot, a Standing Committee. The vote being taken by orders, the tellers reported the following gentlemen, as having received the vote of a majority of both orders. They were, therefore, declared elected:

The Rev. P. T. Gervais,	Messrs. Samuel Wragg,
“ C. Hanckel, D. D.,	James Jervay,
“ W. H. Barnwell,	James H. Ladson,
“ P. Trapier,	Edward M'Crady,
“ P. T. Keith,	Thomas Lowndes.

On motion, *Resolved*, to elect by ballot, Delegates to the General Convention. The vote being taken by orders, the tellers reported the following gentlemen, as elected by a majority of both orders:

The Rev. C. Hanckel, D. D.,	Messrs. P. Tydiman, M. D.,
“ J. R. Walker,	Wm. Heyward,
“ P. Trapier,	Lewis Morris,
“ T. J. Young,	Oliver H. Kollock.

On motion of the Rev. Mr. Lance, *Resolved unanimously*, that the Clergy of the several Parishes be requested to read to their Congregations the Bishop's Address to this Convention, or such parts of it as they think proper.

On motion of the Rev. Mr. Young, *Resolved*, that when this Convention adjourns finally, it adjourn to the third Wednesday in February next.

On motion of the Rev. Mr. Marshall, *Resolved*, that the Treasurer be authorized to pay to the Sexton of St. Michael's Church, three dollars per day for his attendance on the Convention.

On motion of the Rev. C. Wallace, *Resolved*, that the Secretary be required to have all the Journals of former Conventions in this Diocese, not already bound up in volumes, to be so bound at the expense, and preserved for the use of the Convention. Also, that he be required to have the Journals of the Conventions in other Dioceses, and of the

General Convention, as received by him, annually bound in volumes, and deposited for the use of the Convention, in the Library of the Protestant Episcopal Society.

The Convention then resolved itself into a *quasi* Committee of the Whole, and again took up the proposed Constitution.

The second, third, and fourth sections of Article VII. on page 39 of the Journal of 1840, were adopted without amendment.

Article VIII. was adopted in like manner.

Under Article IX. the second amendment was withdrawn by the mover. The first amendment was agreed to, and the Article, as thus amended, was passed.

Under Article X. the amendment to Section 1, was agreed to, and the section adopted, as amended.

Section 2, was agreed to without amendment.

Article XI. was adopted.

Under Article XII. the printed amendment was amended by striking out the words "*Clerical or*". The amendment was then ordered to be added to Article XII., and the article, thus enlarged, was adopted.

Under Article XIII., Section 1, the first printed amendment was withdrawn, and the second rejected. The section was then amended by inserting after the words "*chosen*", the words "*by ballot*".

It was moved and carried, to strike out the words "*Clerical and four Lay Deputies*", and insert the words "*Presbyters and four Laymen*".

The Section, as amended, was then passed.

Section 2, was adopted without amendment.

Article XIV. was agreed to without amendment.

On motion of Mr. Memminger, the Committee rose, and reported the Constitution, as amended.

The proposed Constitution being then under the consideration of the Convention, Article I. was passed unanimously.

After debate, Article II. was agreed to.

Section 1, of Article III. was passed.

In Section 2, it was moved and carried, to disagree to the amendment, as reported by the Committee of the Whole, which struck out the words "*The Minister or Ministers of every Episcopal Church, in union with this Convention, shall always be*", and inserted the words "*Every Presbyter, if he be a Minister of a Church in union with this Convention shall be*", and to restore the words, as printed.

Section 2, was then adopted, as follows :

"*The Bishop, the Assistant Bishop when there is one, and the Minister or Ministers of every Episcopal Church*", and so on, as printed.

It was moved and carried to amend Section 3, by striking out the words "*and every Deacon*".

Adjourned to Monday next, at 10 o'clock.

Monday, February 15th, 1841.

The Convention met according to adjournment. The Morning Prayer was read by the Rev. A. W. Marshall. On calling the Roll, a quorum was found present. The Minutes of Saturday were then read and amended.

The following letter was communicated to the Convention by the President :

Charleston, Feb. 12th, 1841.

To the Right Reverend the President, and Members

of the Episcopal Convention in the State of S. Carolina :

MR. PRESIDENT AND GENTLEMEN,—The South-Carolina Bar Association respectfully invite you to attend this forenoon, at eleven o'clock, at the Court House, to join the procession which will then and there be formed, to proceed to the Circular Church to hear the Memoir of the late virtuous and distinguished Chancellor, HENRY WILLIAM DESAUSSURE, read by Chancellor HARPER.

We have the honor to be, with considerations of great esteem and regard for you individually and collectively,

JOHN PHILLIPS, } *Comm. of Arrangements.*
HENRY BAILEY, }

On motion, *Resolved*, that the Convention, impressed with the importance of paying respect to the memory of useful, learned, and pious citizens, would be happy to unite with their fellow citizens, in their tribute of respect to the memory of the late Judge DESAUSSURE, but feel themselves compelled respectfully to decline the invitation of the Committee by the important business in which they are engaged.

This Resolution was signed by the President and Secretary, and communicated to the Committee of Arrangements of the South-Carolina Bar Association.

On motion of the Rev. C. P. Elliott, *Resolved*, that it be respectfully recommended to the several Churches in this Diocese, that in the appointment of Delegates to the Diocesan Convention, they should select persons who are regular communicants of the Church.

The Convention then took up the proposed Constitution. Section 3d of Article III. being under consideration, it was decided by the Chair, that the amendment reported by the Committee of the Whole, contained new matter, and could not, therefore, under Article XV. of the old Constitution be considered, before the next annual meeting of the Convention. An appeal being called for from the decision of the Chair, the question was put, Shall the Convention now consider this amendment? The question being taken by orders was agreed to.

Adjourned to half past 10 o'clock to-morrow.

Tuesday, February 16th, 1841.

The Convention met at half past 10 o'clock. The Morning Prayer was read by the Rev. C. P. Elliott. The Roll being called, a quorum was found present. The Minutes were read and approved.

On motion, *Resolved*, that three dollars per day be paid to the organist of St. Michael's Church, for services rendered during the session of the Convention.*

Mr. Ladson proposed a plan for the support of the Episcopate, as follows :

A PLAN TO RAISE A SUM OF MONEY IN AID OF THE "BISHOP'S FUND".

1st. The sum of \$40,000 shall be raised by subscription, and placed in the hands of the Treasurer of the Protestant Episcopal Society for the advancement of Christianity in the State of South-Carolina, the Standing Committee of which Society, shall act as Trustees for the Subscribers, and cause the same to be vested in a secure and productive Stock or Fund.

2nd. The Interest of this Fund shall be paid over, as the same shall be received by the Trustees, to the Rt. Rev'd Bishop of the Diocese.

3rd. Whenever the Interest or Income of the "Bishop's Permanent Fund" shall amount to the sum of three thousand dollars per annum, the Trust Fund shall be returned to the Subscribers rateably.

4th. This fund to be raised shall be called the "Loan in aid of the Bishop's Permanent Fund in the Episcopate of South-Carolina", and the Trustees shall have power to invest in such Securities, as they may think proper, and to change the same from time to time; and they shall exhibit a statement of this fund, whenever they shall be required by the Subscribers, or a majority of them in number and amount, and also annually report its condition to the Convention of this Diocese.

5th. The money so subscribed shall not be called for until it amount to the sum of forty thousand dollars, and then it shall be paid forthwith to the Trustees, who shall deliver to each Subscriber a Certificate thereof, setting forth his interest in the fund.

FORM OF CERTIFICATE.

LOAN IN AID OF THE BISHOP'S PERMANENT FUND IN THE EPISCOPATE
OF SOUTH-CAROLINA.

BE IT KNOWN, That _____ is interested
to the extent of _____ dollars, in the funds
raised according to the enclosed plan, and vested for the purposes of
the said plan, in the Trustees of the Protestant Episcopal Society for
the advancement of Christianity in the State of South-Carolina, and
their successors, as Trustees for the Subscribers to the said plan. This
certificate is transferable by endorsement thereon, and notice in writing
to the Trustees, and not otherwise.

\$

(Signed)

* On compensation being tendered by the Treasurer, it was respectfully declined.

During the discussion of this subject, the President vacated his seat, and called the Rev. Dr. Hanckel to the Chair.

On motion, *Resolved*, that the plan proposed, be referred to a Committee of five Laymen, and that they be authorized to modify the same, and take such action thereon, as they may deem expedient.

The Committee appointed under this Resolution, were Messieurs James H. Ladson, C. G. Memminger, Joseph W. Faber, A. H. Belin, and James Jervey.

On motion of the Rev. P. T. Gervais, *Resolved*, that the Trustees of the Bishop's Common Fund be authorized to pay to the Bishop of the Diocese the sum of fifteen hundred dollars annually, in quarterly payments, to enable him to discharge the duties of the Episcopal office.

The President having returned to the Chair, on motion of Mr. Ladson, *Resolved*, That it be referred to a Committee of three, to report at the next Convention some plan to defray the expenses of the Clergy attending the Diocesan Convention.

The Committee appointed were Mr. E. R. Laurens, the Rev. M. H. Lance, and Mr. T. O. Barnwell.

The Convention then took up the proposed Constitution.

Section 3, of Article III., as reported by the Committee of the Whole, was disagreed to.

The question then recurring on the Section as printed, it was passed.

Sections 4, 5, and 6, of the same article, were passed as reported.

Under Article IV., it was moved and carried, to substitute the word "*ten*" for the word "*twelve*" in both places where it occurs.

The Article, as amended, was then passed.

Articles V., VI., VII., VIII., and IX., were agreed to without amendment.

Under Article X. the first Section was struck out; and the second amended, by striking out the words "*Sec. 2. In the above mentioned election*", and prefixing the words "*In the election of a Bishop, or Assistant Bishop of this Diocese*".

The Article was then passed.

Article XI. was agreed to without alteration.

Under Article XII. the words "*until admitted by a vote of this Convention*", were added to the printed amendment; and the Article, thus amended, was adopted.

Articles XIII. and XIV. were passed.

It was moved and carried, to reconsider the 5th Section of the III. Article.

It was moved and carried, to strike out the words "*Clerical or Lay*".

The 5th Section as amended was then passed.

The question being then taken on the final passage of the whole Constitution, it was passed *unanimously* by a vote of both orders.

It was then moved and carried unanimously, to repeal all of the old Constitution including the Preamble.

On motion, *Resolved*, that the amendment of the 3d Section of the III. Article, as reported in the Committee of the Whole, be proposed to the next Convention, as an amendment of the Constitution now adopted.

On motion, *Resolved*, that the quota of Prince George's Parish, Winyaw, to the Bishop's Common Fund, be reduced from seventy-five to fifty dollars.

The Convention then went into the consideration of the proposed CANONS.

Canons I. and II. were agreed to.

Sections 1 and 2, of Canon III. were passed.

Section 3, was amended by substituting the word "*twelve* (12)" for the word "*eight* (8)" in both places where it occurs.

The Section, as amended, was then passed.

Sections 4, 5, 6, 7, 8, 9, and 10, of the same Canon, were passed without amendment.

Canon IV. was adopted.

The Convention then proceeded to consider the proposed RULES OF ORDER.

The first twelve Rules of Order were passed without amendment.

Rule XIII. was amended by striking out all after the word "*session*" and inserting the words "*except upon a motion to re-consider, which may be moved, on the same day, by any Member who voted in the majority*".

Rules XIV. and XV. were passed.

Rule XVI. was amended by transposing the words "*to postpone indefinitely*", so as to place them before the words "*to postpone to a day certain*", and by adding the words "*subject to these exceptions, the question first moved, shall be first put*".

Rule XVII. was cancelled, and the following substituted: "*Motions to adjourn, to lay on the table, and to postpone indefinitely, shall be decided without debate. A motion to adjourn may interrupt a speech, or any other business of the Convention*".

Rule XVIII. was adopted.

Rule XIX. was cancelled, and the following substitute adopted: "*When any Report, Motion, or Proposition shall be offered, before any debate, or order on the subject, the President MAY at his pleasure, or upon the demand of any Member, he SHALL put the question, 'Will the Convention now receive this?' Which question shall be decided without debate. If it be decided in the negative, the matter shall stand, as though not presented. If no such question be put, the matter, if in order, shall be received without question*".

Rules XX. and XXI. were adopted.

Rule XXII. was amended by striking out all after the word "*explain*", and inserting the following: "*All questions of order shall be determined,*

in the first instance, without debate, by the President; but any Member may appeal from such decision to the Convention; and on such appeal, no Member shall speak, more than once, without leave of the Convention”.

Rules XXIII., XXIV., XXV., and XXVI. were passed.

On motion, *Resolved*, that six hundred copies of the Journal be printed: and that the new Constitution, Canons, and Rules of Order, and the Standing Resolutions be appended thereto.

After Prayers, and the Episcopal blessing, the Convention adjourned *sine die*.

C. E. GADSDEN, *Ex-officio, President*.

CRANMORE WALLACE, *Secretary*.

PAROCHIAL REPORTS.

St. Philip's Parish, Charleston.

The Rt. Rev. C. E. Gadsden, D. D., Rector.

The Rev. J. Barnwell Campbell, Assistant Minister.

Baptisms—1 white adult; 5 colored adults; 34 white children; 19 colored children; total, 59. Marriages, 3 white; 6 colored; total, 9. Burials, 28 white; 11 colored; total, 39. Communicants, 312 white; about 150 colored; total, 462. Non-communicants, 321 whites; colored, not ascertained. Children under fourteen, 293 white; colored, not ascertained. Families, about 255 white; colored, not ascertained. Children catechised on thirty-three days, about 80 whites; 30 colored; total, 110. Confirmed by the Bishop, 14 whites; 17 colored; total, 31. Sunday School Teachers, 22 white; 12 colored; total, 44. Scholars, 104 white; 162 colored; total, 264. Public worship, 52 Sundays; 89 other days; whole number of times, 197.

REMARKS.—*Catechising*.—It took place at Advent, Lent, and in six weeks during the autumn. Besides repeating the answers in the catechism, those in an explanatory catechism were repeated by some of the children, and to others questions framed at the time by the Ministers were addressed.

Charity.—The Societies (six in number) connected with our Diocese or Congregation, and the monthly religious publication, called the "Gospel Messenger", the common object of all which is the promotion of Christian knowledge and virtue, have among their supporters, several members of St. Philip's Church. There were collections among the communicants on each of the communion days (fifteen in number) for the poor, and on the second Sunday of each month for "the offerings of the Church".

Collections were also made by individuals, who kindly undertook the office, from a number of pledged contributors, and the whole amount was divided in different proportions among these institutions:

1st. The Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.

2. The Charleston Female Protestant Episcopal Domestic Missionary Society.

3rd. The Theological Seminary.

4th. The Domestic and Foreign Missionary Society of the Protestant Episcopal Church. A small sum was also paid over to the Bishop, as in former years, for missions within the Diocese.

Miscellaneous.—The Rev. John Barnwell Campbell in April last became the Assistant Minister of this Church.

The quota for the Bishop's fund has been paid.

St. Michael's Parish, Charleston.

The Rev. Paul Trapier, Rector.

The Rev. P. Trapier Keith, Assistant-Minister.

Baptisms—2 white adults; 19 white children; 2 colored; total, 23. Marriages, 3 white; 4 colored; total, 7. Burials, 12 white; 2 colored; total, 14. Communicants, about 240 whites; about 30 colored; total, 270. Non communicants, about 225 whites; colored, uncertain. Children under 14, about 220 whites; colored, uncertain. Families, about 120 white; colored, uncertain. Confirmed by the Bishop, 17 whites; 3 colored; total, 20. Sunday School Teachers, 17. Scholars, 109 white; 40 colored; total, 149. Public worship, 12 Sundays; 18 other days; total, 43.

REMARKS.—The Rev. Mr. Spear having resigned the charge of this Parish, in August last, it was placed, on the 9th of that month, under the temporary care of the Rev. Mr. Keith, who in September was elected its Assistant Minister; at the same time that the present Rector was chosen, who entered on his duties early in October. But, as the City Mission, though resigned by the latter, continued unsupplied, and therefore, required till the end of the year, much of their joint attention, they are able to give only an imperfect view of this congregation. Neither have they the means of reporting for more than the last three months. Their recent acquaintance with this portion of the Lord's flock, must likewise be their excuse for not expressing any opinion of its spiritual state.

The *Sunday Schools*, both white and colored, were found to be in good order. The children in the former, are almost entirely from the families of the congregation, whereas, in the colored school, they are mostly from other churches, and are irregular in their attendance. The teachers are met, weekly, by one or other of their Ministers, who also catechize the children in the Schools, and are about to resume the instruction, which was begun by the late Rector, for the special benefit of those, who having left the School, may and should be prepared for an early and intelligent profession of their faith.

Of the *contributions* of the congregation, no accurate account can be rendered. The "Church offerings", though they have fallen off very much of late, will, it is hoped, approach again somewhat nearer to the measure of cheerful ability.

St. Paul's Church, Radcliffeboro'.

The Rev. Ch. Hanckel, D. D., Rector.

The Rev. Jas. S. Hanckel, Assistant Minister.

Baptisms—35 white children; 6 colored children; total, 41. Marriages, 11 white; 3 colored; total, 14. Burials, 20 white; 2 colored; total, 22. Communicants, 235 white; 45 colored; total, 280. Non-communicants, 402 whites; 37 colored; total, 439; Children under fourteen, 285 whites; 72 colored; total, 357. Families, 226 white; 38 colored; total, 264. Children catechised sixteen days, about 80 white; about 40 colored. Confirmed by the Bishop, 22 white; 3 colored; total, 25. Sunday School Teachers, 21. Scholars, 101 white; 120 colored;

total, 221. Public worship, all the Sundays; Wednesdays, Fasts, and Festivals.

St. Peter's Church, Charleston.

The Rev. Wm. H. Barnwell, Rector.

Baptisms—15 white children; 3 colored children; total, 18. Marriages, 5 white; 6 colored; total, 11. Communicants, 170 white; 20 colored; total, 190. Non-communicants, 180 white; about 80 colored; total, 260. Children under 14, 190 white; about 60 colored; total, 250. Families, 132 white; 45 colored; total, 177. Children catechised twenty days, about 40 white; about 50 colored; total, 90. Confirmed by the Bishop, 17 white; 5 colored; total, 22. Sunday School Teachers, 23 Scholars, 100 white; 130 colored; total, 230. Public worship, 52 Sundays; 54 other days; total, 192.

REMARKS.—My people are, I trust, growing in grace, and in the knowledge of Christ. As a body, our communicants refrain from worldly amusements, and enjoy, it is hoped, that "peace" which Jesus gives.

Our contributions to Missions have amounted, as usual, to somewhat over \$2,000. Upwards of \$4,000 has been subscribed by them for erecting a Sunday School and lecture room, which will be finished, it is hoped, in a few weeks. In addition to the services for the whole congregation, as set down above, the Rector instructs the colored people twice a week.

St. Helena Church, Beaufort.

The Rev. Joseph R. Walker, Rector.

Baptisms—2 colored adults; 6 white children; total, 8. Marriages, 5 white. Burials, 11 white. Communicants, 109 white; 34 colored; total, 143. Non-communicants, 67 white. Children under fourteen, 156 white. Families, 54 white. Children catechised four days. Sunday School Teachers, 9 white; 1 colored; total, 10. Scholars, 73 white; 150 colored; total, 223. Public worship, 52 Sundays; 150 other days; total, 202.

REMARKS.—Our Church has suffered much since last report by death and removal. Seven communicants have removed, and seven departed in faith, to their heavenly rest. Others, however, have come into the Parish, and others joined the communion, making our present number one hundred and nine white communicants.

For several years, during some months of the summer, our colored Sunday School has been under the sole charge of the Rev. Stephen Elliott, the present Bishop elect of Georgia. It will now lose the benefit of his valuable instruction. I trust we shall be able to get some qualified person to take his place.

The enlargement of our Church edifice, reported at the last Convention to be in contemplation, is now, I am happy to say, in actual progress. When completed, the interior will be 60 feet square, exclusive of the vestibule. Extreme length, 75 feet.

Parish of St. Helena Island,

The Rev. David McElheran, Rector.

Baptisms—1 white adult ; 4 white children ; total, 5. Marriages, 1 white. Burials, 11 white. Communicants, 25 white. Non-communicants, 21 white. Children under fourteen, 28. Families, 20. Children catechised during summer months. Sunday School Teachers, 2. Scholars, 8 white ; 18 colored ; total, 26. Public worship, 40 Sundays ; 3 other days ; total, 18. St. Helenaville, 18 Sundays ; total, 61.

REMARKS.—From my own illness, and the frequent unfavourable state of the weather, the public service in the Churches here has been impeded during the past year.

The mortality on this island during the past year, has been unusually great ; and while we are called on to deplore the loss of many, I sincerely pray and humbly trust, that the effects of this awful visitation will be good and permanent on those who survive, so that many may be added to the number of such as shall be saved through Jesus Christ our Lord.

St. Luke's Parish.

The Rev. A. Woodward, Rector.

Baptisms—2 white infants. Marriages, 1 white ; 1 colored ; total, 2. Families, 18 white ; colored, not known. Communicants, 12 white ; 10 colored ; total, 22. Non-communicants, 28 white. Children under fourteen years of age, 24 white ; colored, not known. Deaths, 2 white communicants. Public worship, 36 Sundays.

REMARKS.—The Rector was very seriously indisposed from July till November, during which time he was unable to attend to his ministerial duties. Since last report, two members of the Church, white communicants, have removed from the Parish, and two have left this for a better world. Two colored persons have been added to the communion. The Rector has officiated several times among the slave population on the Main, and has given occasional catechetical instruction to such of them as usually attend divine service at Zion's Chapel, on Hilton Head.

Parish of Prince George, Winyaw.

The Rev. R. T. Howard, Rector.

Communicants—46 white ; 14 colored ; total, 60. Non-communicants, 57 whites ; 15 colored ; total, 72. Children under fourteen, 55 white ; 7 colored ; total, 62. Families, 40 white ; 11 colored ; total, 51. Sunday School Teachers, 4 white. Scholars, 18 white ; 5 colored ; total, 23. Public worship, 9 Sundays ; 1 other day ; total, 10.

REMARKS.—The present Rector did not enter upon the duties of this Parish, before the 10th of last December. Since that period he has regularly officiated twice on every Lord's day, and read the Church service every Wednesday morning. His report is brought up to the 7th of February, 1841.

Perhaps it would be as well to mention, that he meets the colored communicants every Saturday evening preceding Communion Sunday.

Parish of All-Saints, Waccamaw.

The Rev. Alexander Glennie, Rector.

Baptisms—28 colored adults ; 6 white children ; 68 colored children ; total, 102. Marriages, 4 colored. Burials, 8 white. Communicants, 25 white ; 89 colored ; total, 114. Non communicants, 21 white. Children under fourteen, 41 white. Families, 16 white. Children catechised, 20 white ; 255 colored ; total, 275. Sunday School Teachers, 1 white. Scholars, 19 white. Public worship, Upper Church, 13 Sundays ; 4 other days ; total, 17. Lower Church, 12 Sundays ; 1 other day ; total, 13. At the summer residence, Morning service, 19 Sundays. Afternoon service, 9 Sundays. Divine service held on ten plantations and in private houses for the negroes, 125 times.

Parish of Prince Frederick, Pee Dee.

The Rev. John B. Gallagher, Minister.

Baptisms—2 white children. Communicants, 14 white ; 3 colored ; total, 17. Non-communicants, 15 white. Children under fourteen, 16 white. Families, 12. Public worship, 13 Sundays ; 1 other day ; total, 14.

REMARKS.—Since the date of the erection of the present Chapel, the Parish had been without any settled Clergyman until February, 1840. Services had, however, been held during the winter season of the three preceding years by the late Rev. Hugh Fraser and the Rev. M. H. Lance. The Chapel was opened for the worship of God during the three months commencing with February last, by the present officiating minister, (at that time connected with the Diocese of New-York,) who resumed the charge of the Parish on the last Sunday of the year.

Protestant Episcopal Church, Edisto.

The Rev. C. E. Leverett, Minister.

Baptisms—6 colored adults ; 8 white children ; 4 colored children ; total, 18. Burials, 7 white ; 2 colored ; total, 9. Communicants, 32 white ; 12 colored ; total, 44. Non-communicants, 49. Children under fourteen, 66. Families, 26. Children catechised, 3 days. Sunday School Teachers, 8 white ; 4 for colored ; total, 12. Scholars, 42 white ; 100 colored ; total, 142. Public worship, Church at Edisto, 25 Sundays ; 2 other days ; whole number of times, 27. At St. Stephen's, Edingsville, 46 Sundays ; 19 other days ; total, 65.

REMARKS.—The condition of this Church, we feel permitted to say, can be represented more favourably now, than at any time since it has been the cure of the present minister. Spiritually, there has been the past year, a much greater interest exhibited, though this has been but a feeble exhibition. Temporally, also, there has been much to cheer us. In regard to spiritual matters, some few with, as we believe, not slight conceptions of the value of the redemption that is in Christ, have been admitted into communion with the Church ; while many others have been excited to inquiries concerning the truth as it is in Jesus. The spiritual interests of the colored people have, on the part of many of the congregation, enlisted feeling ; and as in a former year, by the request

of a part, and by the consent of the whole Church, the Minister devoted to them a monthly Sunday service; so now, by a portion of the members, and by concurrence, we believe, of all, a Sunday School has gone into operation, besides catechetical lectures, which, to the adult blacks, are given by the Minister every Sunday after the Morning service. The interest shown by those who attend, and the increase of them attending our regular services, are encouragements to us in this truly Missionary work.

The Church built some seventy years ago, and particularly inconvenient in not having galleries, has been abandoned, while in its place, a new and beautiful structure is in the course of erection. Because of the interest taken by nearly every individual of our little flock in this; and because of the increased attention to a plain and simple delivery of Gospel truth, we are encouraged to trust, that the Lord will "send down upon this congregation, the healthful spirit of his grace, and that we may truly please Him, that He may pour upon us the continual dew of his blessing".

It should be noted, that the tabular sheet embraces the communicants, non-communicants, and families, of the winter Church alone. Were the worshippers in the Chapel included, about *one-fourth* would be added to our list. Thus, instead of thirty-five communicants, we properly count forty-six; and instead of twenty-six families, thirty-six.

St. John's Church, Colleton.

The Rev. Thomas John Young, Rector.

Baptisms—3 white adults; 53 colored adults; 6 white children; 3 colored children; total, 45. Marriages, 1 white. Burials, 4 white. Communicants, 50 white; 260 colored; total, 310. Non-communicants, 73 white; about 200 colored; total, 273. Children under fourteen, 76 white; number of colored, not known. Families, 44 white; colored, not known. Confirmed by the Bishop, 6 white; 49 colored; total, 55. Number of Teachers in colored Sunday School, 2. Scholars about 250. Public worship at St. John's Church, 31 Sundays; 2 other days; whole number of times, 49.

During the past year there has been an addition to the Communion of 41 persons; 8 white, and 33 colored.

Two white and three colored communicants have removed from the Parish, and five colored communicants have died.

Of the families reported as belonging to this congregation, four are attached to other denominations of Christians, but from peculiar circumstances are stated attendants at St. John's Church.

The following sums have been contributed:—For missionary purposes, \$167 00; by colored communicants, \$9 32; for Communion Plate, \$109 57; Communion alms, \$28 29 $\frac{1}{4}$; for Bishop's Common Fund, \$50 00; total, \$364 18 $\frac{1}{4}$.

On account of the pressing wants of the "Committee for Domestic Missions", the larger portion of the amount collected for missionary purposes has been forwarded to the Treasurer of that Committee.

The Communion Library consists at present of 157 volumes,

Church at Rockville, Wadmalaw.

The Rev. Thomas John Young, Minister officiating.

Service was held by the officiating Minister in this Church from the 1st of June to the 1st of November, on 19 Sundays, and 25 other days; whole number of times, 77.

Service was held on all the appointed festivals of the Church.

The children, 17 in number, were, on the afternoons of Communion Sundays, catechised in the presence of the congregation. The Sunday School consisted of 5 Teachers for the whites, and 2 for the colored. Number of scholars, 17 white; about 50 colored. Twenty families hold pews in this Church; eighteen of these (sixteen of them Episcopalian) attend St. John's Church, in the winter, and two belong to other denomination of Christians.

The Church edifice having been completed, in the month of July, the inhabitants of this Summer Retreat, with the consent of the Rector, Vestry, and Wardens, of St. John's Church, Colleton, organized a new congregation by the election of 2 Wardens and 3 Vestrymen.

The building erected at a cost of \$1500, is now ready for consecration.

The following sums were contributed during the past year:—Further subscription for building Church, \$369 00; for Church hangings, \$48 00; Communion alms, \$20 04; total, \$437 04.

Prince William's Parish.

The Rev. Stephen Elliott, senr., Rector.

Baptisms—3 colored adults; 8 white children; 1 colored child; total, 12. Marriages, 1 white; 1 colored; total, 2. Burials, 3 white. Communicants, 30 white; 23 colored; total, 53. Non-communicants, 22 white. Children under fourteen, 53. Families, 22. Sunday School Teachers, 5 white; 2 colored; total, 7. Scholars, 25 white; 30 colored; total, 55. Public worship, Sheldon Church, 23 Sundays; 1 other day; total, 24. Sheldon Chapel, 23 Sundays; 20 other days; total, 60.

REMARKS.—God does not leave us without evidence from time to time, that he is still mighty and gracious to save. We look to Him for richer displays of his pardoning mercy. We pray Him to awaken those who are at ease in Zion, and to quicken those dead in trespasses and sins, to the praise of the riches of his grace in Christ Jesus.

Another missionary station has been occupied where there is an abundant field for usefulness. An encouraging Sunday School for Servants has also been established. May the Lord crown with success every effort undertaken in his strength and for his glory.

Christ Church, Wilton.

The Rev. J. H. Fowles, late Rector.

Baptisms—37 adults; 1 white child; 6 colored children; total, 44. Communicants, 20 white; 84 colored; total, 104. Families, 17 white; colored, unknown. Marriage, 1 white. Catechised on Sundays and during the week, about 70 colored children.

REMARKS.—In November, the Rector resigned his charge of this Church. His feelings on the occasion were those of thankfulness for kindness received from the congregation during his connexion with them—of regret in parting from friends—and of deep interest in the future spiritual prosperity of the flock, especially of the colored portion of it.

Parish of St. Paul, Stono; and of St. Paul's Church, Summerville.

The Rev. Philip Gadsden, Rector.

Baptisms—4 white children. Marriages, 1 white. Burials, 9 white. Communicants, 13 white. Non-communicants, 26 white. Children under fourteen, 28 white. Families, 14 white. Children catechised on Sundays in Summerville, 12 white. Public worship, 45 Sundays.

REMARKS.—During the Summer, our congregations in the Village Church have numbered as many as seventy persons on some occasions. In the Winter, we have but few attendants in the old Parish Church, the people being much scattered.

The Communion was administered monthly through the Summer season, and but a few times in the Winter season, owing to the difficulty of securing attendants.

We have through a part of the year, several more communicants attending our Communion, than those reported in the table, but they belong to other denominations of Christians.

Some of the burials reported, were of persons who never attended our Church. Rainy days—and in consequence, very bad roads, will account for the few Sundays, which are reported; though the Rector endeavours to be at his post, notwithstanding he has also bad roads to encounter, and a ride of sixteen miles to his Winter Church.

Parish of St. Andrew.

The Rev. J. Stuart Hanckel, Minister.

Baptisms—2 white children. Marriages, 1 white. Communicants, 20 white. Non-communicants, 30 white. Children under fourteen, 31 white. Families, 22 white.

REMARKS.—Divine Service was performed in the Parish Church every Sunday when the weather permitted the assembling of a congregation from the 1st of January to the second Sunday in May, and from the second Sunday in December to the close of the year, and on three other days—Good Friday, Christmas day, and St. Stephen's day. The services of the Church were resumed later this season than usual on account of unavoidable delay in repairing the Church. These repairs, we are happy to state, have been completed; and this, one of the oldest Churches in the Diocese, is in a good state of preservation. The congregation has suffered severely during the past year by death, and the Minister looks around anxiously for some "willing to be baptised for the dead".

Christ Church Parish.

The Rev. Andrew Fowler, Rector.

Burials—4 white. Communicants, 13 white. Children under fourteen, 24 white. Families, 12 white. Children catechished on twenty-four Sundays, 17. Sunday School teachers 3 white.

REMARKS.—From the 1st of January, 1840, to the 1st of June following, I lost only one Sunday, occasioned by the rain. During that term, the public service was held in the Mother Church, commonly called the Brick Church, at the distance of near six miles from my residence, once on each Sunday, as usual, with the exception above noted. From the 1st of June, to the 15th of November, inclusive, I officiated twice every Sunday in St. Andrew's Chapel, with the exception of one Sunday, that I officiated twice on Edisto Island, and one afternoon, when prevented by the rain. During our assemblies, the people generally behaved with propriety, and responded well. Owing to the decrease of population in this Parish, the Episcopalians are but few in number. Dr. Bailey, J. Hamlin, Esq., and E. Hort, Esq., took turns in catechising the children, and bestowed great pains in so doing. I am happy that I have it in my power to inform the Convention, that our Church and Chapel are both in good repair.

Grace Church, Sullivan's Island.

The Rev. Robt. Theus Howard, Rector.

Baptisms—2 white children; 1 colored; total, 3. Communicants, 8 white; 8 colored; total, 16. Non-Communicants, 50 white; 10 colored; total, 60. Families, 12 white. Children under fourteen, not known. Confirmed by the Bishop, 2 white. Public worship in Grace Church, 10 Sundays; total, 20.

REMARKS.—From the 19th of July, 1840, to the end of the season, Divine Service was performed twice on every Lord's Day. The summer having been remarkably healthy, very few persons left the city for a residence on the Island. It was owing to this circumstance that the Rector did not organize a *Sunday School*, there not having been a sufficient number of children for that purpose.

St. James' Church, James Island.

Baptism—1 white child. Burial, 1 white. Communicants, 10 white; 2 colored; total, 12. Families, 8 white.

REMARKS.—Public Service was performed irregularly during spring and summer. Since the first of December last, however, public service has been performed every Sunday morning, by the Rev. Josiah Obear, who is temporarily engaged, and will continue the services of the Church until May next.

St. Mark's Parish, Clarendon.

The Rev. Arthur Wigfall, Minister.

Baptisms—3 white children. Marriage, 1 white. Burials, 2 white. Communicants, 24 white. Non-Communicants, 30 white. Children under

fourteen, 46 white. Families, 21 white. Children catechised two days, 2 white. Sunday School Teachers, 6 white. Scholars, 25 white. Public worship, at St. Mark's, 29 Sundays since the 1st June 1840; 1 other day; total, 30.

REMARKS.—Contribution to Missions, \$225.

Claremont Parish.

The Rev. A. L. Converse, Rector.

Baptisms—1 white adult; colored 12; total, 13. Children, 6 white; 18 colored; total, 24. Marriages, 1 white. Burials, 4 white. Communicants, 25 white; 51 colored; total, 76. Non-Communicants, 55 white. Children under fourteen, 47 white. Families, 28 white. Children catechised on eleven days, 15 white. Confirmed by the Bishop, 7 white; 2 colored; total, 9. Public worship at Claremont, 48 Sundays; 3 other days; total, 51.

REMARKS.—The number of Communicants and Non-Communicants in this report is as accurate as it can well be made; but there is considerable variation in the course of the year, arising from the absence of some during the summer, and others for the winter.* The tendency of circumstances leads to the belief, that the congregation at Claremont will continue to increase gradually, by families from the low country settling in this healthful region.

The Lord's supper has been administered once every two months. Occasional religious services have been held separately for the colored people, followed by explanations of their catechism, and it is hoped with spiritual advantage to them.

The amount of collections made at Claremont for the year has been \$138—\$13 being to aid in building the Church at Bradford Springs—\$30 for the General Theological Seminary, and \$95 in answer to the appeal of the "Spirit of Missions extra," for *Domestic Missions*.

Grace Church, Camden.

The Rev. Edward Phillips, Rector.

Baptisms—8 white children. Marriages, 2 white. Burials, 2 white. Communicants, 35 white. Non-Communicants, 73 white. Children under fourteen, 50 white. Families, 25 white. Children catechised in Lent and Advent on eight days, 28 white. Confirmed by the Bishop, 4 white. Sunday School Teachers, 5 white. Scholars, 30 white. Public worship at Grace Church, 48 Sundays; 80 other days; whole number of times, 176.

REMARKS.—A small increase has been made within the past year, to the congregation and communion of this Church. In addition to the usual worship of the Lord's day, Divine Service is held on Wednesday morning; and a Lecture delivered on Friday afternoon. Since the last report to the Convention, no important changes have occurred in the state of the Parish.

* Three of our Communicants have died this year, and six have been added to our number.

Trinity Church, Columbia.

The Rev. Peter J. Shand, Rector.

Baptisms—9 white adults; 3 colored adults; 14 white children; 1 colored child; total, 27. Marriages, 4 white; 2 colored; total, 6. Burials, 8 white. Communicants, 67 white; 4 colored; total, 71. Non-Communicants, 81 white; 5 colored; total, 86. Children under fourteen, 108 white; 4 colored; total, 112. Families, 51 white; 3 colored; total, 54. Children catechised ten times, from 25 to 30 white. Confirmed by the Bishop, 26 white; 6 colored; total, 32. Sunday School, 6 white Teachers; about 30 white scholars. Public worship, 47 Sundays; 22 other days; total, 69 times.

REMARKS.—Of the Communicants reported last year, *two* have died and *seven* have removed from the Parish. Of those mentioned in this report, *fifteen* have been added to the Church, during the year, viz: *nine* new ones, and *six* who have settled in the Parish, but were communicants before coming here.

The quota assigned to this Church for the Bishop's Fund has been paid, and a contribution also, has been made to the "Society for the Advancement of Christianity in South-Carolina."

The system of "Church offerings" has been steadily adhered to, and though only a few, comparatively, have engaged in the work, yet between four and five hundred dollars have been collected and remitted to the Missionary department at New-York. The Rector regrets that any of his congregation should withhold their aid from these important institutions of the Church, but he is, nevertheless, grateful for what has been done, and hopes that at least as large, if not a larger sum may be raised for the object in the coming year.

The Church as to temporal, and the Rector likewise trusts, as to spiritual blessings, is in an improving condition. May God grant that in the latter sense particularly, it may be made in future, more and more to abound.

St. Matthew's Parish.

The Rev. Richard Johnson, Rector.

Baptisms—7 white children. Burials, 4 white adults; 1 colored infant. Marriage, 1 white. Communicants, 16 white; 4 colored. Non-Communicants, 22 white. Families, 13 white. Children under fourteen, 40 white. Number of children in Sunday School, 17 white. Teachers, 5. Children catechised every Sunday in the summer, and in public 3 times. Public worship in the Churches, 45 Sundays; on plantations, 22 Sundays; in the Churches on week days, 24 times; whole number of times, 109.

REMARKS.—This Parish has been very much afflicted within the last twelve months. The Church has lost during that time four of its adult members, among whom was one of its greatest friends and most liberal benefactors, the late Col. Edward Richardson, whose works of beneficence will not be soon forgotten. The loss of this excellent man will be long felt, not only in the Parish in which he lived, but far beyond the

limits of the State. One family has removed from the Parish, and one has been added to it.

St. David's, Cheraw.

The Rev. Alex. W. Marshall, Rector.

Baptisms—1 colored adult; 7 white children; 11 colored children; total, 19. Marriage, 1 colored. Burials, 2 white. Communicants, 24 white; 4 colored; total, 28. Non-Communicants, 32 white; colored, uncertain. Children under fourteen, 41 white; colored, uncertain. Families, 22 white. Sunday-School Teachers, 4 white. Scholars, 18 white; colored, uncertain. Public worship at St. David's Church, 48 Sundays; 2 other days; total, 90.

REMARKS.—Divine Service has been regularly held twice on every Sunday during the year, excepting the Sundays while absent. The communion has been administered on the first Sunday of every month. The children of the congregation have been catechised, with few exceptions, on the second Sunday of each month. The Bible, Prayer Book and Tract Society continues, and the usual number of books has been added to our Parish Library.

The Ladies Working Society connected with this congregation is actively engaged in providing for the wants of the Church, and has lately furnished our altar, desk, and pulpit, with very neat hangings.

The Rector continues to instruct the negroes of three plantations, visiting one every week. Our congregation has again suffered through emigration. A family of eleven individuals lately left for the West, three of whom were Communicants.

Through the kind attention of one of our Vestry, who acts as a lay reader, Divine Service is held, and a sermon read morning and evening of each Lord's day, during the Rector's visit to the city. "Church offerings" have been taken up on the second Sunday of each month.

St. Paul's Church, Pendleton.

The Rev. William T. Potter, Rector.

Baptisms—3 white children. Marriages, 2 white. Communicants, 44 to 50 white; 3 colored; total, 47. Non-Communicants, 45 white; 40 colored; total, 85. Children under fourteen, 51 white. Families, 27 white. Children catechised last Sunday in every month in the Church. Confirmed by the Bishop, 6 white. Sunday-School Teachers, 18 white. Scholars, 69 white. Public worship at St. Paul's every Sunday, morning and evening; other days, every Friday at 11 o'clock.

REMARKS.—There is no material change to be noticed in respect to this Parish. Death has spared our community since the last report. Our communion has been increased by three new members. I have officiated once a fortnight on Wednesday evenings at Anderson Court House, in the places of worship of the Baptist and Presbyterians, which were kindly loaned for the occasions. The services were well attended—also, once at Abbeville Court House on my way down to the lower country. Harmony and good feelings have prevailed in my Parish, and I humbly trust the face of the Lord has not been turned away from us. Missionary contributions, \$144.

Christ Church, Greenville.

Rev. C. C. Pinckney, Rector.

Baptisms—2 white children. Marriages, 2 white. Burials, 4 white. Communicants, 34 white. Non-Communicants, 50 white. Children under fourteen, 57 white. Families, 34 white. Children catechised on ten days, 30 white. Confirmed by the Bishop, 18 white. Sunday-School Teachers, 12 white. Scholars, 45 white. Public worship at Christ Church, 42 Sundays; 15 other days; in other places, 8 Sundays; whole number of times, 113.

REMARKS.—*Four* additional families have become attendants on the Church, and *eight* have been added to the list of Communicants. The “Church offerings” have been collected on the 2d Sunday of each month.

Four additional subscribers have been obtained for the Protestant Episcopal Society, making the present number *twelve*.

Two Bible classes have been kept in operation through the year, forming not the least interesting or useful portion of my ministerial duty.

I neglected to state in my last report that the congregation had erected by their industry, a comfortable parsonage for the residence of their minister adjoining the Church, and that they have raised \$400 this year towards the payment of the debt contracted for the building, leaving but a small balance against them.

City Mission Chapels.

The Rev. Paul Trapier, late Missionary.

Baptisms—3 white adults; 25 white children; 2 colored; total, 30. Marriages, 6 white; 5 colored; total, 11. Burials, 15 white; 3 colored; total, 18. Communicants, 84 white; 9 colored; total, 93. Non-Communicants, 120 white; colored, uncertain. Children under fourteen, 135 white; colored, uncertain. Families, 78 white; 5 colored; total, 83. Children catechised all in the Sunday-School, on last Sunday in each month. Confirmed by the Bishop, 21 white; 2 colored; total, 23. Sunday-School Teachers, 17 white. Scholars, 130 white; 40 colored; total, 176. Public worship at St. Stephen’s 52 Sundays; 11 other days; whole number of times, 112; St. John’s, 26 Sundays; 1 other day; whole number of times, 47.

REMARKS.—The Rev. Mr. Howard withdrew from his Mission in May, and the Rev. C. Wallace, being elected in his stead, entered in July, on the separate charge of St. John’s Chapel, which was consecrated on the 14th of that month.

For the latter half, therefore, of the year, the above report refers only to the Mission *within the city*.

The influence of this has been felt, though not more widely, yet with more evidence of spiritual good, the accessions to the communion being unusually large, not only through the ordinance of confirmation, but by the return also of several who had long been careless—and among the attendants generally on our services, we have witnessed a fervour of apparent devotion, indicative, it is believed, of increasing interest—while such as call themselves Christians have cheered us by tokens still more

unequivocal, of growth in grace—these their minister has long been in the habit of meeting monthly, on the week before each communion, for prayer and exhortation, and seemingly with benefit. He commits his late charge, with many a prayer, to the care of his successor.

Mission Congregation of St. John's, Hampstead.

The Rev. Cranmore Wallace, Missionary.

Baptisms—1 colored adult; 8 white children; 3 colored children, total, 12. Marriages, 2 white. Burials, 15 white; 2 colored, total, 17. Communicants, 13 white; 10 colored; total, 23. Non-Communicants, 65 white; 20 colored; total, 85. Children under fourteen, 57 white; 30 colored; total, 87. Families, 37 white; 10 colored; total, 47. Catechising children deferred till the children shall have made more progress in the catechism. Sunday-School Teachers, 7 white. Scholars, 41 white; 39 colored; total, 80. Public worship at St. John's, 24 Sundays; 8 other days; whole number of times, 56.

REMARKS.—I took charge of this new congregation on the 17th of July last; since which time the number of communicants has more than doubled, while several are now preparing for the holy communion; the Sunday scholars have increased from 17 to an average attendance of near 50; and the worshippers have steadily augmented in numbers. Several cases have recently occurred of deep religious impressions; and though there have been many trials and arduous labors, there is yet reason to thank God for the encouragement to future effort, which present appearances hold out.

The above report is for five and a half months only.

Report of the Rev. Cranmore Wallace, late Missionary to destitute parts of the Diocese.

From the first of January, to the fifteenth of July, 1840, I travelled 2056 miles, visited very extensively from house to house, sold or gave away several dozen prayer books, and many hundreds of tracts, baptized seven children, and held Divine Service in the following places, viz.

Barnwell District, Midway, 8 times; do. Blackville, 1. Edgefield, Trinity Church, 18. Abbeville District, Whitehall, 1; do. Court House, 11; do. Cokesbury, 6; do. Greenwood, 4; do. Mount Maria, 1. James Island, St. James' Church, 2. Charleston, St. Stephen's, 5. Fairfield District, Winnsborough, 5; do. Dubose Settlement, 2—total, 64.

Of these the most encouraging points for future action, besides those in which the Church has already a permanent footing, are, in the order of their names, 1st. Fairfield; 2d. Abbeville Court House, including a summer residence four miles distant; 3d. Cokesbury; 4th. Midway, Barnwell District.

Mission to the colored people in St. Luke's Parish.

The Rev. Thomas C. Dupont, Missionary.

Baptisms—6 colored adults; 1 colored infant; total, 7. Marriages, 2 white; 1 colored; total, 3. Burials, 4 white; 2 colored; total, 6. Com-

municants all considered as connected with "Church of Holy Trinity." Congregation, including the several stations, *perhaps* six hundred. Children catechised at their respective plantations; total number of times, 47. Public worship in Church of the Holy Trinity with Rev. Professor Elliott, 11 times; in Free Church in Grahamville, 6 times; on neighboring plantations, 50 times; whole number of times, 67.

REMARKS.—In consequence of ill health, and of the excessive and continued rain during the summer months, the Missionary regrets that his labors have been very much interrupted. In regard to the success of his labors in bringing souls into the *Church*, he can say but little. It was not his expectation from the first, to be very useful in that way, inasmuch as the field of his labor, nearly in its whole extent, has been spread over ground pre-occupied by the Baptists. His only hope and great aim has been to communicate religious knowledge more abundantly to that neglected portion of the community embraced in his Mission. That this has not been done without some effect, he is encouraged to believe, by the increased attention and attendance of his auditors. While therefore only *a few* have been added to the *Church* by his instrumentality, in this Mission, he can but cherish the hope that his labors, *otherwise*, have not been *in vain* in the Lord.

Prince William's Mission to Colored People.

The Rev. B. C. Webb, Missionary.

Baptisms—31 adults; 9 infants. Burials, 6. Marriages, 5. Communicants, 119—32 received this year; 3 dead; 1 suspended; 7 expelled; 3 of these have been restored. Plantations 9; adults and children about 800. Places of worship, 5. Services conducted according to arrangements previously reported. On 3 Sundays I officiated in other places, and on 2 others, I was prevented from attending to my appointments by extremely inclement weather—with these exceptions, official duties have been discharged from time to time, and adults and children instructed according to the plan set forth in my former reports. Communion administered 11 times; money collected for Missions, \$14 58 $\frac{3}{4}$.

REMARKS.—I am frequently asked, "has any good been done by the Missions?" My reply is, I hope so. The children have been taught much of "the truth as it is in Jesus," which, I hope, the Holy Spirit will in time apply to the effectual conversion of "some." The gospel has been preached to adults and its saving power has been exhibited in the conduct of "some," who walk "in newness of life." It is true, I have had backsliders; but what of that? Backsliding cases do and will occur among all classes and conditions of professing Christians.

St. Mark's Parish, Clarendon.

The Rev. Charles P. Elliott, Rector.

I continued Rector of "St. Mark's, Clarendon," to Easter day, (19th April,) when my pastoral relation with that Parish ceased. For the period of the year that I remained there, I performed all the usual parochial services, and baptized one white child, and buried two white persons.

REMARKS.—No important change either in the temporal or spiritual condition of this Parish, having taken place since my last report to the Convention, I left it in nearly the same state as at the end of 1839. And in comparison with the state in which I found it in 1836, when I became its Rector, the Parish may be regarded as being in a flourishing condition. And I avail myself of this opportunity to express my sincere gratitude to the great head of the Church, for having in some measure at least, blessed the exercise of my ministry in this part of his vineyard, and humbly to implore a permanent *continuance* and increase of his blessings upon it.

At the instance of the late Rev. Edward Thomas, Rector of St. John's Berkley, I officiated temporarily in that Parish, from 10th June to 21st October. I resided at Whiteville, and officiated chiefly at that place, and rendered occasional services at Cordesville. For St. John's, Berkley, I report, Baptisms, 6 white children. Burials, 2 white persons. In the sequel of the year, that is from the 21st October to the end, I officiated occasionally in different parts of the Diocese.

In November I received an invitation from the Vestry of "Trinity Church, Society Hill," to take charge of that Parish, which invitation I accepted, and commenced my connexion with it on 1st January, 1841.

CONSTITUTION
OF
THE PROTESTANT EPISCOPAL CHURCH,
IN THE
DIOCESE OF SOUTH-CAROLINA.

ARTICLE I.

Of acceding to the Constitution and Canons of the General Convention.

The Protestant Episcopal Church in South-Carolina accedes to, recognizes and adopts the general Constitution and Canons of the Protestant Episcopal Church in the United States of America, and acknowledges their authority accordingly.

ARTICLE II.

Of Stated Meetings.

A stated Convention shall be held annually in Charleston, on the second Wednesday in February, or at such time and in such place as shall have been determined upon by the preceding Convention.

ARTICLE III.

Of Members of Convention.

SECTION, 1.—The Convention shall be composed of Clergymen and Laymen.

SECTION 2.—The Bishop, the Assistant Bishop, when there is one, and the Minister, or Ministers of every Episcopal Church, in union with this Convention, shall always be *ex-officio*, a member, or members of this Convention, with a right to vote on all matters requiring the suffrages thereof: *Provided*, that no Clergyman shall be entitled to a *vote* in Convention, unless he have been actually, as well as canonically resident within this Diocese for the space of twelve calendar months next before

the meeting of the Convention, and has, for the same period, been employed in performing the duties of his station: *Provided*, also, that no Clergyman, otherwise entitled to a seat and vote in Convention, shall, by reason of advanced years, or infirm health, or temporary absence, be divested of such privilege.

SECTION 3.—Every other Clergyman of the Church, being a Missionary, officiating under the sanction of the Ecclesiastical authority of the Diocese; or being a Chaplain in the Army or Navy of the United States; or in any benevolent or other public institution; or being an instructor of youth in any Seminary of learning, constituted by civil or ecclesiastical authority in this Diocese; or being prevented by age and infirmities from exercising his clerical functions, shall be entitled to all the privileges of a member of this Convention, with the exception of the right to vote.

SECTION 4.—Lay-Delegates, not exceeding four (4) in number, shall be elected by the respective Episcopal Churches, in union with this Convention, from among the members of those Churches respectively, to represent them in Convention; the Delegates to be elected in such manner and time, as each Church shall deem proper, to serve for one stated Convention. They shall, before they are permitted to take their seats in Convention, produce written testimonials, of their election. For special Conventions, special elections shall be held.

SECTION 5.—No Member shall, hereafter, represent two distinct Churches, or shall, in any case, have more than one vote.

SECTION 6.—A Lay-member having taken his seat in the Convention as a Delegate from any Church, shall not (without the unanimous consent of the Convention) be permitted to relinquish his seat, and take a seat as the Delegate of another Church.

ARTICLE IV.

Of a Quorum.

Ten (10) Members of the Clerical Order, and Lay-Representatives of ten (10) Churches, shall constitute a quorum for the transaction of business generally; but any number of either order that shall assemble, may adjourn, from day to day, until a quorum is formed.

ARTICLE V.

Of the President.

The Bishop of the Diocese shall be, *ex-officio*, President of the Convention. But in case of his absence, or of a vacancy in the Episcopate, the President of the Standing Committee shall be the President of the Convention; and if he be not present, a presiding officer shall be elected from among the attending Presbyters.

ARTICLE VI.

Of the Secretary.

A Secretary, who shall also be, *ex-officio*, Treasurer, shall be annually chosen, (and continue in office until a successor be appointed) who shall keep a true and correct Journal of the Proceedings of the Convention, attest its public acts, preserve its records, and give notice to each Minister and Vestry of the time and place appointed for any stated or special meeting of the Convention; and this notice shall be given at least six weeks before the meeting of such Convention. He shall also keep regular accounts of all money transactions, to be annually laid before the Convention, and shall faithfully deliver into the hands of his successor, all books and papers relative, and belonging to the Convention, which may be in his charge.

ARTICLE VII.

Of the Standing Committee.

SECTION 1.—A Standing Committee, consisting of five Presbyters of the Diocese, and five Laymen, taken indiscriminately from among the actual communicants of the Church in the Diocese, shall be elected by ballot at every regular meeting of the Convention, for the purposes expressed in the Constitution and Canons of the General and Diocesan Conventions, who shall continue in office until another Committee be appointed.

SECTION 2.—At their first meeting after their appointment, they shall choose one of the Presbyters of their body to be their President; and another of their body to be their Secretary, whose duty it shall be to keep regular minutes of all the proceedings and business of the Committee, to preserve them carefully recorded in a book provided for that purpose alone, to preserve the originals of all letters and papers addressed to the Standing Committee, to attest their public acts, to perform such other duties as they may require, and faithfully to deliver into the hands of his successor all books and papers relative to the concerns of the Standing Committee, which may have been entrusted to him.

SECTION 3.—They shall present to each annual Convention an abstract of the minutes of their proceedings since the former Convention.

SECTION 4.—Vacancies in this Committee, caused by death, resignation, or otherwise, shall be supplied by the suffrages of the remaining members, a majority of the whole Committee being necessary to constitute a choice.

ARTICLE VIII.

Of Special Meetings.

SECTION 1.—The Bishop, or in case of a vacancy in the Episcopate, the Standing Committee, shall have power to call a special meeting of the Convention; and such meeting shall be held where the authority calling

it shall determine: and at such special meeting no other business shall be transacted than that stated in the notice calling the Convention.

SECTION 2.—No special meeting of the Convention shall be called for the election of a Bishop or Assistant-Bishop.

ARTICLE IX.

Of Voting in Convention.

On all questions, unless otherwise provided by the Constitution, the members shall deliberate and vote as one body; but any two Clergymen, or the Delegation from any two Churches, may call for a separate vote of each Order, when the Clergy shall vote individually, and the Lay-Delegates by Churches, (a majority of each Delegation having one vote,) and a majority of both Orders shall, in each case, be necessary to a decision.

ARTICLE X.

Of the Election of a Bishop, or Assistant Bishop.

In the election of a Bishop, or Assistant Bishop, of this Diocese, a majority of each Order shall determine a choice: *Provided*, that two-thirds (2-3) of all the Clergy entitled to vote, and two-thirds (2-3) of the Churches entitled to representation, be present; otherwise, two-thirds (2-3) of the vote of each Order present, shall be necessary to determine a choice.

ARTICLE XI.

Of the Trial of a Clergyman.

A Clergyman shall be subject to trial, for offences enumerated in the Canon of the General Convention "*of offences for which Ministers shall be tried and punished*", and in the Canons of this Convention. The trial shall be conducted according to the mode provided for by the Canons of this Convention.

ARTICLE XII.

Of the admission of Churches, or Parishes, into the Convention.

Whenever a Church, or Parish, not now entitled to a representation, shall be desirous of uniting with the Convention of the Church in this Diocese, they shall apply by letter to the Bishop, or when there is no Bishop, or he be absent, to the Standing Committee, stating the due organization of their Church, the election of their Vestrymen and Church Wardens, their means, or prospects, for the support of a Minister, and their willingness to conform to the Constitution and Canons of the General Convention, and the Constitution and Canons of the Convention of this Diocese, which are now, or hereafter may be enacted by authority of the same. And, at the Convention next succeeding the receipt of such application, the Bishop, or Standing Committee, shall communicate the same to the Convention for their decision thereon. Should the Convention make a favourable decision, the said Church shall then be consid-

ered in union with the Convention of the Church in this Diocese: *Provided, always*, that the Delegates of the Church, or Parish newly admitted, though entitled to a seat, shall not be allowed a vote at the meeting of the Convention in which their Church, or Parish, is admitted. But no Lay vote shall be received from any Church, or Parish, which has for three (3) successive years neglected to elect a Vestry and Wardens, or to pay its quota to the Convention, until admitted by a vote of the Convention.

ARTICLE XIII.

Of Deputies to the General Convention.

SECTION 1.—At every annual Convention, four Presbyters and four Laymen, shall be chosen by ballot, to represent this Diocese in General Convention.

SECTION 2.—In case any Deputy, appointed as above, shall decline such appointment, or be unable to attend, it shall be his duty to inform the Bishop, or in case of his absence, or of a vacancy in the Episcopate, the President of the Standing Committee; and the Bishop, or in case of his absence, or of a vacancy in the Episcopate, the Standing Committee may appoint a substitute for any Deputy so declining, or unable to attend: *Provided*, that such substitute be a member of the Protestant Episcopal Church in South-Carolina.

ARTICLE XIV.

Of Altering the Constitution.

No one of these Articles shall be altered, or repealed, nor shall any article be adopted; unless such alteration, repeal, or new article, be proposed, considered, and concurred in, by a majority at one Convention, and concurred in by two-thirds (2-3) of the Churches present at a subsequent Convention.

CANONS.

CANON I.

On making Collections for the Bishop's Common Fund.

Every Minister having a Parochial charge in this Diocese, or his Assistant, shall, from time to time, at his discretion, preach in every Church under his care, a Sermon on the nature and duties of the Episcopal

office; and the Vestry of each Church are requested to make a collection annually, in aid of the Bishop's Common Fund; or, in lieu of such collection, the Minister and Vestry of such Church may substitute an annual contribution. Passed 1822. Amended 1826.

CANON II.

Providing for an accurate view of the State of the Church.

Every Minister having a Parochial charge in this Diocese, shall, at or before the meeting of every annual Convention, deliver, or transmit to the Bishop, or where there is no Bishop, to the President of the Convention, an accurate statement, in writing, of the number of Baptisms, Burials, and Marriages, in his Parish, or Church, during the year ending on the first of January preceding: specifying the number of places where and how often in each, Divine Service is held; the number of Families, (discriminating in each instance, the number of Families belonging likewise to other Congregations,) Communicants, Adults, and Children under fourteen (14) years, attending, or belonging to the same; the number catechised by him, and on how many Sundays; whether there be any Sunday School, and, if any, the number of Children and Teachers, and the subjects of instruction in the same; and generally, all such other matters as may tend to throw light on the state of the Church under his care; which reports shall be laid before the Convention, and entered on the Journals, conformably to the seventh (7th) Canon of the General Convention of 1835. Passed 1825. Amended 1841.

CANON III.

Trial of a Clergyman.

SECTION 1.—In order to bring a Clergyman to trial before an ecclesiastical Court, a charge shall be made, in the first place, to the Standing Committee, in writing, under the proper signature of at least two persons, one of whom shall be a Presbyter of this Diocese. And if the Standing Committee shall deem the offence charged, as coming within the offences enumerated in the Constitution and Canons of this Diocese, or of the General Convention, and that it ought to be presented, they shall present the same to the Bishop, in the following form:

To A. B., Bishop of the Diocese of South-Carolina,—

The Standing Committee of the Diocese of South-Carolina, respectfully represent, that C. D. has been accused under the hand of E. F. and G. H. of [here recite the charge, or charges,] and the Committee are of opinion, that there is sufficient ground for presenting the said C. D. for trial, agreeably to the Canon in such case made and provided.

[Signed by the Standing Committee.]

SECTION 2.—But nothing, herein contained, shall be regarded as interfering with the duty of the Bishop to institute an inquiry on his own motion, according to the thirty-seventh Canon of the General Convention,

SECTION 3.—A presentment being made, the Bishop shall proceed from among those entitled to a seat in the Convention, other than the members of the Standing Committee, to designate twelve (12) Presbyters, and cause a list of their names, and a copy of the presentment to be furnished to the accused, or left at his usual place of abode, if he be not found. Within thirty (30) days thereafter, the accused shall select five (5) of the twelve (12) Presbyters, and give notice thereof to the Bishop; and in case of his failure to do so, the Bishop shall select five (5); and, in either case, the selected Presbyters shall constitute a Council for the trial of the accused.

SECTION 4.—The Council shall hold its session at such time and place as the Bishop may appoint, and shall have power to adjourn from time to time, and from place to place, within the Diocese. If it fail to meet on the day appointed, it shall stand adjourned to the next day, and from day to day, for the space of three days, if it be not sooner formed; and if the whole number do not attend, and it appears probable that a full attendance cannot be had, those of the Council who may be present, being not less than three (3), shall proceed to trial. The Council shall appoint a President and Secretary, the first from their own body, and the latter from their own body, or otherwise; and before proceeding to trial, shall ordain and declare the rules by which the trial shall be conducted. It shall cause the oral testimony for and against the accused to be written down by the Secretary, and, along with the depositions and other evidence read upon the trial, to be carefully preserved; and shall cause a record to be kept of its proceedings. Some officer, authorized by law to administer oaths, may be called upon by the Council to administer an oath or affirmation to the witnesses; and the trial shall be in public, if desired by the Standing Committee, or by the accused.

SECTION 5.—A written notice of the time and place of the meeting of the Council shall be served upon the accused, or left at his usual place of abode, (if he be not found,) at least thirty (30) days before such meeting; and like notice shall be given to the Standing Committee, who, by their President, or some one whom they may appoint to perform that office, shall collect and present the evidence in support of the accusation, and otherwise appear in behalf of the prosecution.

SECTION 6.—If the accused do not appear, the Council may proceed to trial in his absence, or, for good cause shewn, may adjourn the trial to another day; and if he refuse, or decline to appear, the Council shall report him to the Bishop for contumacy, who thereupon shall pass upon him sentence of suspension from the Ministry; but such sentence may be revised by the Bishop, if the accused, within three calendar months, shall report to him that he is prepared to undergo his trial, and shall appear for that end before the Council; and if he do not so report and appear, the Bishop, in view of the charges in the presentment, may pass against him sentence of degradation from the Ministry.

SECTION 7.—Upon the application of the Standing Committee, or the accused, to the Bishop, setting forth that the attendance of a material

witness cannot be had, he shall appoint a Clergyman, or Layman, as a Commissioner to take the deposition of such witness; and the party applying shall give to the other party five days notice of the time and place of taking the deposition. If the party to whom such notice is to be given, reside more than forty miles from the place appointed for taking the deposition, an additional day, exclusive of Sunday, shall be allowed for every twenty miles. The examination shall be in writing, and signed by the witness; and the deposition, certified by the Commissioner and transmitted, under seal, to the Council.

SECTION 8.—When the trial shall be gone through, the Council shall declare, in a writing to be signed by the several members, or a majority of them, their decision on the charges contained in the presentment, distinctly stating whether they find the accused guilty, or not guilty; and if guilty, suggesting what sentence, in their opinion, ought to be pronounced. They shall forward the decision, together with the evidence and the record of the proceedings, to the Bishop; whereupon, the Bishop shall pronounce such sentence as shall to him appear proper, and such sentence shall be final. But if, in the opinion of the Bishop, the accused ought to have a new trial, he shall have power to award it; in which case, a new Council shall be convened, before which the proceedings shall be conducted, as before provided.

SECTION 9.—If at any time the accused shall confess the truth of the charges, the Bishop, (such confession being made to him, or being certified to him by the Council,) shall proceed to pass sentence; and if, when put upon his trial before the Council, the accused shall neither admit, nor deny the charges, he shall be regarded as pleading not guilty.

SECTION 10.—It shall be the duty of the Bishop to report to the Convention, at its next session after the trial of a Presbyterian, or Deacon, as herein provided, the finding of the Council and his sentence thereupon.

CANON IV.

Manner of proceeding against a Bishop.

If the Bishop of this Church shall voluntarily commit any act, or acts violating the Constitution, or Canons, presentment shall be made by the Convention, to two, or more Bishops of the Protestant Episcopal Church in the United States. Such Bishops shall have authority to institute a trial within the Diocese of the accused party: and the sentence of the two Bishops, or of a majority of a greater number, being founded on the Canons of the Church, shall be final: except the sentence of degradation; in which case he shall be allowed the privilege of an appeal to the house of Bishops, *provided*, he gives notice of such appeal, within six months, to the Presiding Bishop.

RULES OF ORDER.

I. The opening of the Convention shall always be preceded by the Morning Service of the Church, a Sermon, and the administration of the Lord's Supper by the Bishop, or, if the Episcopate be vacant, or the Bishop be not present, by the President of the Standing Committee. The business of every succeeding day shall be introduced with the Morning Service; and the business of every day shall be closed with appropriate Collects pronounced by the President.

II. At the opening of each Annual Convention, when the President shall have taken the Chair, the Secretary shall first call over, in alphabetical order, the names of the Clergy entitled to seats. He shall then call over the Churches entitled to representation; when the Delegates shall lay their certificates on the Secretary's table. These shall be referred to a committee of three, who shall forthwith examine them, and report to the Convention. A constitutional quorum having been found present, the President shall declare the Convention duly organized. Should the committee have considered any testimonials unsatisfactory, these shall now be taken up, and the question of their sufficiency settled.

III. The further order of business for the first day of the session of the Convention, shall be as follows:

1. The reading of the "Rules of Order."
2. The election of a Secretary, who shall have power to appoint an Assistant Secretary.
3. The consideration of the application of Churches, or Parishes for admission into the Convention.
4. The appointment, by the President, of Preachers for the first day of the next Annual Convention.
5. The appointment, by the President, of three Standing Committees, viz.: the Committee on unfinished business, one (1) Clergyman and two (2) Laymen; the Committee on Finance, three (3) Laymen; and the Committee on the General Theological Seminary, two (2) Clergymen and two (2) Laymen.
6. The annual communication of the Standing Committee of the Church.
7. The appointment of that Committee.
8. The choosing of Deputies to the General Convention.
9. The appointment of Special Committees.
10. Miscellaneous business.

IV. The daily order of proceedings, after the first day, shall be, on the President's taking the Chair,

1. The reading and approval of the Minutes.

2. Calling the names of members absent on the preceding day.
3. Calling upon each delegation to pay the assessment on their respective Churches, or Parishes, for the Bishop's Common Fund, and for the expenses of the Convention.
4. Reports to be called for in the following order.
 - Committee on Finance.
 - Treasurer of Bishop's Permanent, Common & Convention Funds.
 - Committee on unfinished Business.
 - Committee on Theological Seminary.
 - Committees appointed at the preceding Convention.
 - Special Committees.
5. Miscellaneous Business.

V. Before the rising of the Convention, the minutes of the last day's proceedings shall be read and approved.

VI. The Bishop's Address shall be at any time in order.

VII. When the President shall take the Chair, no member shall continue standing, or shall afterwards stand up, unless to address the Chair.

VIII. The delegation of each Church shall occupy one pew.

IX. No member shall absent himself from the Convention, unless he hath leave, or be unable to attend.

X. When any member is about to speak in debate, or deliver any matter to the Convention, he shall rise from his seat, and, without advancing, shall, with due respect, address himself to the President, confining himself to the point in debate, and avoiding personality.

XI. When two or more members rise at the same time, the President shall name the member who is first to speak.

XII. No member shall speak more than twice to the same question, without leave of the Convention.

XIII. A question, being once determined, shall stand as the judgment of the Convention, and shall not again be drawn into debate during the same session, except upon a motion to re-consider, which may be moved, on the same day, by any member, who voted in the majority.

XIV. When the President is putting the question, no one shall hold private discourse, stand up, walk into, out of, or across the Church.

XV. No motion shall be considered before the Convention, unless seconded, and reduced to writing, if the President or any member require it. A Minister, or Delegate, may not second a motion offered by a Minister, or Delegate, of the same Church with himself.

XVI. When a question is before the house, no motion shall be received, but to adjourn, to lay on the table, to postpone indefinitely, to

postpone to a day certain, to commit, or amend; which several motions shall have precedence in the order in which they are named. A motion to strike out the word "Resolved", shall have precedence of a motion to amend; and, if carried, shall be equivalent to a rejection of the resolution. Subject to these exceptions, the question first moved, shall be first put.

XVII. Motions to adjourn, to lay on the Table, and to postpone indefinitely, shall be decided without debate. A motion to adjourn, may interrupt a speech, or any other business of the Convention.

XVIII. No leave of absence shall be indefinitely granted to any member, unless full and sufficient reasons be given by him to the Convention.

XIX. When any report, motion, or proposition, shall be offered, before any debate or order on the subject, the President *may*, at his pleasure, or upon the demand of any Member, he *shall* put the question, "Will the Convention now receive this?"—Which question shall be decided without debate. If it be decided in the negative, the matter shall stand as though not presented. If no such question be put, the matter, if in order, shall be received without question.

XX. All special Committees shall be appointed by the President, unless otherwise ordered by the Convention.

XXI. No member shall vote on any question, in the event of which he is immediately and personally interested, or in any case where he was not present when the question was put.

XXII. If any member, in speaking, or otherwise, transgress the rules of the Convention, the President *shall*, or any member *may*, call to order; in which case, the member so called to order, shall immediately sit down, unless permitted to explain. All questions of Order shall be determined in the first instance, without debate, by the President; but any Member may appeal from such decision to the Convention, and on such appeal no Member shall speak more than once, without leave of the Convention.

XXIII. The President shall have the right to name a Member to perform the duties of the Chair; but such substitution shall not extend beyond an adjournment.

XXIV. Clergymen belonging to the Diocese, but not entitled to seats in the Convention, Clergymen of the Protestant Episcopal Church, not belonging to the Diocese, and Candidates for Orders, shall be admitted to the sittings of this Convention.

XXV. None of the Rules of Order shall be suspended, without the concurrence of two-thirds (2-3) of the members present.

XXVI. The foregoing Rules of Order shall be read at the opening of every Convention, and shall be of force, unless repealed by a vote of the Convention.

STANDING RESOLUTIONS.

1. *Resolved*, That the following are the sums which each Parish, or Church, shall annually contribute to a fund, to be called "The Bishop's Common Fund;" to wit:

St. Michael's, - - - -	\$350	Claremont, - - - -	\$20
St. Philip's, - - - -	300	St. Matthew's, - - - -	20
St. Paul's, Radcliffeboro',	150	Grace Church, Sullivan's	
St. Peter's, - - - -	100	Island, - - - -	15
Prince George, Winyaw,	50	St. Luke's, - - - -	15
St. John's, Berkley, -	50	Church of the Holy Trinity,	
St. John's, Colleton, - -	50	Grahamville, - - - -	15
St. Helena, Beaufort, -	50	Christ Church, Wilton,	15
Edisto Island, - - - -	50	St. Mark's, Clarendon,	10
All Saint's, Waccamaw,	50	St. James', Goosecreek,	10
St. Bartholomew's, - - -	50	St. David's, Cheraw,	10
St. Paul's, Pendleton, - -	30	St. Andrew's, - - - -	10
Trinity Church, Columbia,	30	Grace Church, Camden,	10
St. James', Santee, - - -	30	Christ Church, - - - -	5
North Santee, - - - -	30	St. James', James Island,	5
St. Paul's, Stono, - - -	20	Trinity Church, Society Hill,	5
St. Helena, St. Helena Island,	20	Prince Frederick's, - - -	5
St. Thomas and St. Denis,	20	Christ Church, Greenville,	5

[*Passed* 1824. *Amended* at various times.

2. *Resolved*, That the Trustees of the Bishop's Common Fund, shall punctually pay over to the Bishop of the Diocese, the sum of fifteen hundred (1500) dollars, annually, in quarterly payments, from said fund; to enable him to discharge his Episcopal duties.

[*Passed* 1835. *Amended* 1841.

3. *Resolved*, That whatever balance may remain, after paying the sum of twelve hundred dollars to the Bishop, shall be paid over to the Bishop's Permanent Fund.

[*Passed* 1834. *Amended*.

4. *Resolved*, That it shall be the duty of the Secretary of the Convention, in his annual Summons to the different Parishes, or Churches, to state the quota of such Parishes, or Churches, to the Bishop's Common Fund.

[*Passed* 1830.

5. *Resolved*, That the Parishes of St. Philip's and St. Michael's, and St. Paul's Church, Radcliffeboro' and St. Peter's Church, Charleston, shall each contribute ten (10) dollars annually, and each Parish or Church in the country five (5) dollars annually, towards defraying the expenses of the Convention; and, that the Secretary, in issuing his Summons to the Parishes, or Churches, shall inform them of this resolution; and that, at each annual Convention, the Treasurer shall apply to the Delegates of each Church, for their respective contributions.
[*Passed* 1820. *Amended* 1829.]

6. *Resolved*, That it be the duty of the Secretary of the Convention, for the time being, to furnish the Ministers of the several Parishes, or Churches, with blank copies of the usual form for Reports; and that they be, and they are hereby required, *henceforth*, to make their annual returns conformably to the same.
[*Passed* 1826.]

7. *Whereas*, according to the Consecration service of the Protestant Episcopal Church, "devout and holy men, as well under the Law as "under the Gospel, moved either by the express command of God, or "by the secret inspiration of the blessed Spirit, and acting agreeably to "their own reason and sense of the natural decency of things, have "erected houses for the public worship of God, and separated them from "all *unhallowed, worldly, and common* uses, in order to fill men's minds "with greater reverence for his glorious Majesty, and affect their hearts "with more devotion and humility in his service"; and, whereas, the delivering of orations, and holding elections, on secular or political subjects and occasions, and the usual worldly accompaniments and circumstances, are thought inconsistent with both the letter and spirit of this declaration of the Consecration service, and have been found to give pain to many members of our Communion, and generally to be of injurious tendency; therefore, be it

Resolved, by this Convention, That it be recommended to the Vestries of all Churches in this Diocese, to discourage, and, if possible, interdict the use of the Churches under their care, for all *unhallowed, worldly, and common* purposes.
[*Passed* 1828.]

8. *Resolved*, That the custom of returning thanks for Sermons preached before this body, is inexpedient and unnecessary, and shall not, in future, be observed.
[*Passed* 1829.]

9. *Resolved*, That the Treasurer be authorized to pay, annually, to the Secretary of the House of Clerical and Lay Deputies, the quota of this Diocese, towards defraying the contingent expenses of the General Convention.
[*Passed* 1832.]

10. *Resolved*, That it shall be the duty of the several Clergymen, having a Parochial charge, to give notice to their respective Congregations, on the Sunday preceding the meeting of the Diocesan Convention, that divine service may be expected every day during the sitting of the Convention.
[*Passed* 1833. *Amended*.]

11. *Resolved*, That the Fund to be raised in conformity with a resolution for adopting measures to increase the Bishop's Permanent Fund, shall be called the "Convention's Fund, raised for the increase of the Bishop's Permanent Fund"; shall be entrusted to the charge of the Treasurer of the Bishop's Permanent and Common Funds; and shall not be used, either principal or interest, except for the purpose of investment, until the income shall be adequate, together with the income of the Bishop's Permanent Fund, to the support of the Episcopate independent of a Parochial charge. [*Passed 1836, and amended.*]

12. *Resolved*, That it be recommended to the Parishes of the Diocese, to defray the expenses of their respective Pastors, incurred by their attendance on the Diocesan Convention. [*Passed 1838.*]

13. *Resolved*, That it be respectfully recommended to the members of our Church, who are proprietors of slaves, individually and collectively, to take measures for the *support* of Clerical Missionaries and Lay-Catechists, who are members of our Church, for the Religious Instruction of their slaves. [*Passed 1838.*]

14. *Resolved*, That it be urged upon the Rectors and Vestries of the Country Parishes to exert themselves to obtain the services of such Clerical Missionaries and Lay-Catechists. [*Passed 1836.*]

15. *Resolved*, That every Missionary and Catechist be approved of by the Bishop. [*Passed 1838.*]

16. *Resolved*, That the Clergy be required, on some suitable occasion previously to the meeting of the Convention in each year, to call the attention of their respective Congregations, to the importance of the punctual attendance of Delegates at such Convention. [*Passed 1838.*]

17. *Resolved*, That no person, who is a Candidate for Orders, shall be admitted to a seat in this Convention, as a Lay Delegate from any Parish or Church. [*Passed 1839.*]

18. *Resolved*, That it be respectfully recommended to the several Churches in this Diocese, that in the appointment of Delegates to the Diocesan Convention, they should select persons, who are regular communicants of the Church. [*Passed 1841.*]



The next meeting of the Convention will be held in St. Michael's Church, Charleston, on the third Wednesday of February, 1842, at half past 10 o'clock.

C. WALLACE, *Secretary.*

ERRATA.

Page 4, at foot, substitute the name of *the Rev. GEORGE C. SHEPARD, of the Diocese of Connecticut*, for "the Rev. Daniel Shepard, of the Diocese of New-York."

Page 21, line 24, for *report* read *repeal*.

